

School of Theology at Claremont



10011434079

JOURNAL  
OF THE  
FIRST GENERAL CONFERENCE  
OF THE  
JAPAN METHODIST CHURCH

BX  
8316  
J3  
N56  
1907



The Library  
of the  
School of Theology  
at Claremont

1325 North College Avenue  
Claremont, CA 91711-3199  
1/800-626-7820











THE COMMISSIONERS

X  
8316  
J3  
N56  
907

# JOURNAL

OF THE

## FIRST GENERAL CONFERENCE

OF THE

### JAPAN METHODIST CHURCH

(Nippon Methodist Kyokwai)

HELD IN

TOKYO, JAPAN, MAY 22-JUNE 7, 1907

EDITED BY

REV. DAVID S. SPENCER

English Secretary of the Conference



TOKYO:

METHODIST PUBLISHING HOUSE.





## ORDER OF THE GENERAL CONFERENCE.

---

RESOLVED, *That the Secretaries of this Conference be instructed to have the Journal of this General Conference in both the English and the Japanese language printed and bound and certified to by the Secretaries respectively to be correct; and that the printed copy so certified shall form the OFFICIAL JOURNAL of this General Conference.*

---

## SECRETARY'S CERTIFICATE.

---

*I hereby certify that the following pages from 3 to 83 contain a correct report of the proceedings of the First Delegated General Conference of the Japan Methodist Church, held in the City of Tokyo, Japan, May twenty-second to June seventh, Anno Domini nineteen hundred seven; and that the Appendix contains correct lists of Committees, Reports, and other documents referred to in the said proceedings.*

*David S. Spencer*  
*Secretary.*

## LIST OF DELEGATES BY CONFERENCES.

---

**M. E. Church :** — *South Japan Conference :* — *Ministerial Delegates*, — U. Sasamori, J. C. Davison, K. Kosaka, E. R. Fulkerson, K. Nakayama. *Reserves*, — A. E. Rigby.

*Lay Delegates*, — S. Toyama, M. Suganuma, S. Koba, S. Tanaka, Miss E. Russell. *Reserves*, — S. Narita, C. Tōgo, Mrs. M. Kato. *Miss M. S. S. S.*

*Japan Conference :* — *Ministerial Delegates*, — S. Ogata, K. Ishizaka, G. F. Draper, J. Soper, Y. Honda, H. Yamaka, H. Hirata, M. Yamaka, H. Kawasumi, S. Sugihara, Y. Sekizawa, U. Bessho, T. Ukai, D. S. Spencer. *Reserves*, — C. Bishop, K. Iida, C. W. Huett. *Lay Delegates*, — S. Goto, E. Ito, M. Takaki, Y. Ninomiya, S. Tsuda, T. Fugenji, K. Hirasawa, T. Hotta, K. Wada, M. Ishizaka, S. Nemoto, K. Yamanouchi, T. Funahashi, T. Ando. *Reserves*, — K. Suzuki, K. Sato, I. Kondo.

**M. E. Church, South :** — *Ministerial Delegates*, — Y. Yoshioka, T. Kugimiya, S. E. Hager, K. Usaki, M. Hori, B. W. Waters, *Reserves*. — W. A. Davis, J. C. C. Newton. *Lay Delegates*, — H. Nakamura, K. Nagatani, S. Nishimura, S. Ninomiya, K. Uno, R. Yoshida. *Reserves*, — S. Miyazaki, H. Karashima.

**Methodist Church, Canada :** — *Ministerial Delegates*, — H. Tsuchiya, Y. Hiraiwa, D. Hatano, D. R. McKenzie, G. Iinuma, H. H. Coates, M. Takagi, T. Ota. *Reserves*, — B. Hashimoto, G. Sogi, E. Yamanaka.

*Lay Delegates*. — S. Ebara, T. Oishi, H. Muramatsu, K. Nishiyama, K. Takazaki, T. Sakurai, T. Matsui, S. Hasegawa. *Reserves*, — J. Kurota, R. Kanefuji.



COMMISSIONERS AND DELEGATES TO THE GENERAL CONFERENCE





# ALPHABETICAL LIST OF DELEGATES ELECTED.

---

Ando, Taro

Bessho, Umenosuke  
Bishop, Charles

Coates, H. H.

Draper, G. F.  
Davison, J. C.

Ebara, Soroku

Fugenji, Tetsukichi  
Funahashi, Takeshi  
Fulkerson, E. R.

Goto, Seito

Hager, S. E.  
Hasegawa, Kempei  
Hatano, Denshiro  
Hiraiwa, Yoshiasu  
Hashimoto, Bokushi  
Hirata, Heizo  
Hirasawa, Kenji  
Honda, Yoitsu  
Hori, Minekitsu  
Hotta, Tatsuji  
Huett, Charles W.

Ishizaka, Kameji  
Ishizaka, Masanobu  
Iida, Kenzo  
Ito, Eitaro  
Iinuma, Gonichi

Kawasumi, Harutoshi  
Kondo, Ichitaro  
Koba, Sadayoshi  
Kugimiya, Tokiwo  
Kato, Mrs. M.  
Kureta, Jisaburo  
Kanefuji, Ryozauro  
Kosaka, Keinosuke  
Karashima, H.

Matsui, Toyokichi  
Muramatsu, Hajime  
McKenzie, D. R.  
Miyazaki, Seikichi

Nakayama, Chujo  
Nemoto, Sho  
Ninomiya, Yasuji  
Nishiyama, Kosei  
Nakamura, Heizaburo  
Nagatani, Kiichi  
Ninomiya, Shigetoshi  
Nishimura, Seichiro  
Narita, Yasuhide

Ogata, Sennosuke  
Ota, Torakichi  
Oishi, Toyokichi

Russell, Miss Elizabeth  
Rigby, A. E.

Seeds, Miss M. K.  
Sasamori, Uichi  
Sekizawa, Yoshinosuke  
Sakurai, Seimei  
Sogi, Ginjiro  
Soper, Julius  
Spencer, David S.  
Sugihara, Shigeyoshi  
Suzuki, Gento  
Suganuma, Motonosuke

Tōgō, Chōgorō  
Takaki, Masayoshi  
Takagi, Mitsutaro  
Takasaki, Kaizo  
Tsuchiya, Hikoroku  
Tsuda, Sen  
Toyama, Saburo  
Tanaka, Seizo

Ukai, Takeshi  
Usaki, Kogoro  
Uno, Keichi.

Waters, B. W.  
Wada, Kennosuke

Yanaka, Hatanoshin  
Yamaka, Motojiro  
Yamanaka, Emu  
Yamanouchi, Kuranosuke  
Yoshioka, Yoshikuni  
Yoshida, Riichiro

## LIST OF COMMISSIONERS ON METHODIST UNION.

---

### Methodist Episcopal Church,—

Bishop Earl Cranston, D. D.

Rev. A. B. Leonard, D. D.

Rev. C. W. Smith, D. D.

Hon. Lemuel Skidmore.

Hon. C. Z. Lincoln.

### Methodist Episcopal Church, South,—

Bishop A. W. Wilson, D. D.

Bishop C. B. Galloway, D. D.

Bishop James Atkins, D. D.

Rev. T. T. Fishburne.

Rev. W. R. Lambuth, D. D.

### Methodist Church of Canada,—

Rev. A. Carman, D. D.

Rev. Alexander Sutherland, D. D.

Rev. Wm. Briggs, D. D.

Hon. H. H. Fudger.

Hon. Justice J. J. MacLaren.

## APPROVED BASIS OF UNION.

---

### *HISTORICAL STATEMENT.*

True religion is the system of faith, doctrine, and duty that arises out of man's moral and spiritual relations to the only living and true God, who is the Creator of all things, and upholdeth all things by the word of his power. This ever-living and true God has revealed himself in all ages, to all races of men, in the works of his hands as manifested in the heavens and the earth and in our own spiritual and moral nature: so that all men have had some knowledge of duty, some thought as to destiny, and some desire and feeling after God, if haply they might find him and know him, though he be not far from every one of us.

But because of the blindness of our hearts through sin against God, this light of nature has never alone been sufficient for our guidance and eternal salvation; wherefore God the Father hath further revealed himself to us in Jesus Christ his beloved Son. This revelation of God and his will concerning us, and of our own nature, duty, and destiny in Jesus Christ, is known as the Christian religion, or Christianity, and is conveyed to us and preserved among us in the Church and in the world by the Sacred Scriptures, as they were inspired by the Holy Spirit, who is one with the Father and the Son.

The doctrine and spirit of primitive Christianity have existed at different times and in different degrees in all branches of the kingdom of Christ among men. They were embodied in a new form on this wise: "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it and incited others to do so. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence; other

ministers and many lay preachers were raised up to aid them, and throughout England and in Scotland and Ireland arose United Societies, which became the Wesleyan Churches of Great Britain.

In the year 1776 Philip Embury, a Wesleyan local preacher, began to preach in New York City, and formed a society, and other local preachers followed.

In 1769 Mr. Wesley sent to America two itinerant preachers, and in 1771 two others—Francis Asbury and Richard Wright.

When the independence of the United States was acknowledged by the treaty of 1783, the American Methodists were without an ordained ministry and appealed to Mr. Wesley for advice and help. He responded by ordaining the Revs. Richard Whatcoat and Thomas Vasey as presbyters (or elders) for America; and also (since he preferred the Episcopal form of Church government) by setting apart, by prayer and the imposition of hands, the Rev. Thomas Coke, Doctor of Civil Law, and a presbyter of the Church of England, to be a superintendent, "to preside over the flock of Christ" in America. He also commissioned Dr. Coke to ordain, as joint superintendent with himself, the Rev. Francis Asbury, then general assistant for the American Societies.

At the "Christmas Conference," begun in Baltimore, Md., December 24, 1784, sixty preachers met Dr. Coke and his companions. The plan of Mr. Wesley was submitted to them, and was unanimously approved. Thereupon they organized the "Methodist Episcopal Church"; Dr. Coke and Francis Asbury were elected to the episcopal office, and Mr. Asbury was consecrated by Dr. Coke, assisted by several presbyters. Such was the origin of the Methodist Episcopal Church.

In the course of time, by reason of changed social and other conditions, it seemed best to those concerned that the ministers and members of the Methodist Episcopal Church in the Southern States of the American Republic should be formed into a separate Church, and accordingly the "Methodist Episcopal Church, South," was organized in the month of May, 1845.

The sending of ministers of the Methodist Episcopal Church to Japan was authorized by the General Missionary Committee in November, 1872, and the first ministers appointed to this country were the Rev. R. S. Maclay, formerly missionary at Foochow, China; the Rev. John C. Davison, of the Newark Annual Conference; the Rev. Julius Soper, of the Baltimore Annual Conference; and the Rev. Merriman C. Harris, of the Pittsburg Annual Conference. Dr. Maclay arrived at Yokohama June 11, 1873, and the others followed soon after. Later, the Rev. Irvin H. Correll was added to the list. The mission was



formally organized by Bishop William L. Harris August 8, 1873, at No. 60, Bluff, Yokohama, Revs. Maclay, Davison, Soper, and Correll being present. These, with Mr. Harris, who soon arrived, were assigned to their stations, Dr. Maclay being appointed superintendent of the mission, which has expanded into two Annual Conferences.

At the General Conference of 1904 the Rev. Merriman C. Harris, D.D., was elected and consecrated missionary bishop for Japan and Korea, and entered at once upon the work of supervision in these countries.

The Methodist Episcopal Church, South, in May, 1885, established a mission in Japan. Revs. J. W. Lambuth, W. R. Lambuth, and O. A. Dukes, of the China Mission, and members respectively of the Mississippi, Tennessee, and South Carolina Annual Conferences, were appointed to this work. They landed in Kobe, Japan, in July, 1886. In the September following Bishop A. W. Wilson organized the mission, and appointed W. R. Lambuth superintendent. The work was rapidly extended eastward to Lake Biwa and westward to Shimonoseki, including the eastern coast of the Island of Kiushiu and the northern shore of Shikoku. In 1892 Bishop Joseph S. Key organized the mission into an Annual Conference of the Methodist Episcopal Church, South.

The beginnings of Methodism in Canada date back to the year 1772, when a small party of English Methodists reached Nova Scotia. In the next thirteen years other groups, chiefly from the United States, located in various parts of Upper Canada (now Ontario); and some of these, being stirred in their hearts by the spiritual destitution of the people, began to exhort their neighbors to "repent and believe the gospel." In 1790 William Lossee, an itinerant preacher from the United States, came into Canada and gathered many converts. Two years later he appealed to Bishop Asbury for an ordained minister, and Darius Dunham was sent. For thirty-six years the work in Canada was under the jurisdiction of the bishops of the Methodist Episcopal Church in the United States, but in 1828 they relinquished their supervision, and the Societies in Canada became a separate and independent Church, under the name of the Methodist Episcopal Church in Canada.

Five years later a union was formed with the British Wesleyan Conference, which had sent a number of missionaries into Canada, and the name of the united body became the Wesleyan Methodist Church in Canada. Episcopacy was superseded by an annual presidency, and the polity of the Church was modeled after that of the parent body in England. In 1874 a union took

place in Canada of the Wesleyan Methodist Church, the Methodist New Connection, and the Conference of Eastern British America. The name adopted was "The Methodist Church in Canada," and the union of the three Churches with their parent bodies in England was dissolved by mutual consent. Again in 1883 a wider union was brought about, embracing the Methodist Church in Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church, and the Bible Christian Church, since which time the legal name of the body has been "The Methodist Church."

In 1873 the first foreign mission of Canadian Methodism was begun in Japan by the appointment of the Rev. George Cochrane, D.D., and the Rev. Davidson Macdonald, M.D., to that work, which has grown into an Annual Conference.

In course of time a general conviction grew up that the cause of God would be promoted by the union of the Methodist Churches in Japan. When this fact was signified to the Churches in America, several of their General Conferences approved the suggestion and appointed Commissioners to consider the matter, and effect the union, if deemed practicable. As the result, the Commissioners representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church in Canada, at their final session in the city of Buffalo, N. Y., unanimously agreed upon a plan of union of the ministers and members of these three denominations in the Empire of Japan into the Nippon Methodist Kyokwai. In accordance with this agreement, a General Conference was convened in Tokyo, Japan, on the fourth Wednesday, in May, 1907, composed of delegates previously elected by the four Annual Conferences of the three uniting Churches in Japan, and the Nippon Methodist Kyokwai was formally organized in accordance with the plan hereinafter approved, and under the advice and with the approval of the authorized Commissioners of the three American Churches.

This was the origin of the Methodist Church of Japan.

The sole object of the rules, regulations, and usages of the Nippon Methodist Kyokwai is that it may fulfill to the end of time its divine vocation as a leader in evangelization, in all moral and religious reforms, and in the promotion of fraternal relations among all branches of the Church of Jesus Christ.

#### *PREAMBLE.*

Whereas there exists a practically unanimous conviction among the pastors and members of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Method-

ist Church of Canada, in Japan, as well as among the foreign missionaries, that a union of the three bodies is in the highest degree expedient and desirable in the interests of our common Christianity ;

And whereas the General Conferences of the said Churches in the United States and Canada have approved the principle of such a union, and have appointed Commissioners with authority to arrange the necessary details and consummate the desired union if the same is found to be practicable ;

And whereas agreement has been reached on the main points involved ; we, the aforesaid Commissioners, in session assembled, July 18, 19, 1906, in the city of Buffalo, N. Y., United States of America, do consent and agree to a union between our respective Churches in Japan as set forth in this plan of organization. (Vide Declaration of Commissioners of Methodist Episcopal Church—Appendix.)

#### DOCTRINES.

The Nippon Methodist Kyokwai shall be permanently founded on the fundamental doctrines of Holy Scripture, as unfolded by Christ and his apostles, formally stated in the Articles of Religion embodied in this plan of organization, and expounded in Mr. Wesley's Notes on the New Testament and the first fifty-two sermons published by him during his lifetime.

#### ARTICLES OF RELIGION.

##### *1. Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness ; Maker and Preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity : the Father, the Son, and the Holy Ghost.

##### *2. Of the Word, or Son of God, Who Was Made Very Man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin ; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided ; whereof is one Christ, very God and very Man, who suffered, was crucified, dead and buried, to be a propitiation for the sins of the whole world.

*3. Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven and there reigneth until he return to judge all men at the last day.

*4. Of the Holy Spirit.*

The Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

*5. Of the Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. By the Holy Scriptures we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church.

## THE NAMES OF THE CANONICAL BOOKS.

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	The Book of Ezra,
Numbers,	The Book of Nehemiah,
Deuteronomy,	The Book of Esther,
Joshua,	The Book of Job,
Judges,	The Psalms,
Ruth,	The Proverbs,
The First Book of Samuel,	Ecclesiastes, or the Preacher,
The Second Book of Samuel,	Cantica, or Song of Solomon,
The First Book of Kings,	Four Prophets the Greater,
The Second Book of Kings,	Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

*6. Of the Old Testament.*

The Old Testament is not contrary to the New ; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who teach that the fathers did look only for transitory promises. Although the law given from God by Moses, as touching cere-



monies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; nevertheless, no Christian is free from the duty of obedience to the commandments which are called moral.

### *7. Of Original Sin.*

By the voluntary disobedience of our first parents the nature of man was corrupted, so that he is very far gone from original righteousness, and continually inclined to evil. Wherefore he cannot turn and prepare himself by his natural strength and efforts to do good works acceptable to God.

### *8. Of Justification and Good Works.*

We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, not for our own works or deservings, but we are justified by faith in him. Nevertheless, good works, which are the fruits of the Holy Spirit, are pleasing and acceptable to God in Christ.

### *9. Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Spirit, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Spirit it is possible to depart from grace given and fall into sin, and, by the grace of God, through repentance and faith, to rise again and amend our lives. Nevertheless, the peril of sinning against the light we have received is exceeding great, because it leads to that hardness of heart for which there is no repentance; therefore we ought to watch continually unto prayer against all temptation, and the erroneous teaching of those who say they can no more sin as long as they live here.

### *10. Of the Church.*

The visible Church of Christ is a company of faithful people in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance; and whose mission it is to evangelize the world in obedience to our Lord's command to "go into all the world, and preach the gospel to every creature."

### *11. Of the Purgatory and Other Errors.*

Certain well-known doctrines concerning purgatory, pardons, indulgences, images and other relics, the invocation of saints, and merit acquired by works of supererogation, by whomsoever

taught, are not only without warrant of Scripture, but are repugnant to the Word of God.

### *12. Of the Sacraments.*

Sacraments ordained of Christ are not only badges or tokens of Christian profession, but they are symbols of grace and of God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him. There are only two sacraments ordained of Christ our Lord in the gospel—that is to say, Baptism and the Supper of the Lord.

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a symbol of regeneration or the new birth. And *inasmuch* as our Saviour has said, "Of such is the kingdom of heaven," the baptism of young children is to be retained in the Church.

The Supper of the Lord is *not* only a sign of the love that Christians ought to have among themselves one to another, but is also a memorial and a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is, as the apostle saith, a partaking of the body of Christ; and likewise the cup of blessing is the partaking of the blood of Christ. But transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

### *13. Of the One Oblation of Christ, Finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation and satisfaction for the sins of the whole world, and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a dangerous error.

### *14. Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to marry or to abstain from marriage; therefore it is law-

ful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

*15. Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same. As they have varied in the past, so they may be changed according to the diversity of countries, times, and customs, only so that nothing be ordained against God's Word. But no member, in the right of his private judgment, may violate the rites and ceremonies of the Church to which he belongs.

*16. Of the Civil Government.*

Believing that the powers that be are ordained of God as taught in the Holy Scriptures, we revere the Emperor, of one ancient and unbroken lineage, who is the rightful Sovereign of the Empire of Japan, respect the Constitution and observe the laws.

*17. Of Christian Men's Goods.*

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do erroneously teach. Yet every Christian should hold his possessions as a providential trust to be administered, as the Word of God and an enlightened conscience may direct, in promoting the welfare of his fellow-men and extending Christ's kingdom in the earth.

*18. Of a Christian Man's Oath.*

An oath in confirmation of testimony, when required by proper civil authority, is not to be refused by a Christian man, but is to be regarded as a solemn appeal to the Judge of all men as to the truth of the evidence given.

THE GENERAL RULES.

The General Rules shall be those found in the books of Discipline of the uniting bodies, with such emendations, in the details under the three General Rules, as may be agreed upon by the representatives of the Commissions of the uniting bodies who shall visit Japan to assist in the organization of the Methodist Church of Japan.

*PLAN OF ORGANIZATION.*

ARTICLE I. NAME.

The name of the united Church shall be Nippon Methodist Kyokwai (Methodist Church of Japan).

## ARTICLE II. MEMBERSHIP.

The terms of membership in the communion shall be the acceptance of the General Rules of the Uniting Churches, and the confession of doctrinal beliefs contained in the ritual for the baptism of adults and for the reception of members.

## ARTICLE III. GENERAL CONFERENCE.

1. The government of the Church shall be vested in a delegated body to be known as the General Conference (Sokwai), which shall meet quadrennially, and shall be composed of ministerial and lay delegates to be chosen as hereinafter provided.

2. The first General Conference shall consist of one ministerial delegate for every five ministerial members of an Annual Conference; but a fraction of three-fifths or more of the ratio described shall entitle an Annual Conference to an additional delegate.

*Ministerial Delegates.*

3. The ministerial delegates shall be elected by ballot, without nomination or debate, by the ministerial members of the Annual Conference at its session immediately preceding the General Conference. Such delegates shall be elders, at least twenty-five years of age, and shall have been members of an Annual Conference four successive years, and at the time of the session of the General Conference shall be members of the Annual Conference which elected them. An Annual Conference may elect reserve delegates not exceeding three in number, and not exceeding the number of its regular delegates.

4. No minister shall be counted twice in the same year in the basis for the election of delegates to the General Conference, nor vote in such election where he is not counted, nor vote in two Conferences in the same year on a constitutional question.

*Lay Delegates.*

1. Lay members of each Annual Conference shall be entitled to elect as many lay delegates to the General Conference as there are ministerial delegates from the same Annual Conference, and they may also elect reserve delegates, not exceeding three in number, and not exceeding the number of regular delegates. These elections shall be by ballot without nomination or debate.

2. Lay members, twenty-five years of age or over, holding membership in pastoral charges within the bounds of the Annual Conference, and having been lay members of the Church four years next preceding, shall be eligible for election to the General Conference. Delegates elected, who cease to be members of the Church within the bounds of the Annual Conference by



which they were elected, shall not be entitled to seats in the General Conference.

3. \*Any Annual Conference of any Church having no lay representatives in its Annual Conference shall be authorized to elect to the first General Conference its quota of lay delegates in such manner as it may deem best under the above general regulations as to age and qualification.

*Presiding Officers.*

1. The General Conference shall elect from among the traveling elders as many General Superintendents (Kantoku) as it may deem necessary.

2. The Kantoku shall be elected by the General Conference for eight years, by ballot, without nomination or debate, and shall be eligible for reelection.

3. The General Superintendents shall preside in the General Conference in such order as they may determine; but if no Kantoku be present, the General Conference shall elect one of its elders to preside *pro tempore*.

4. The presiding officer of the General Conference shall decide questions of order, subject to an appeal to the General Conference, which appeal shall be taken without debate. He shall also decide questions of law, subject to an appeal to the Judiciary Committee hereinafter to be provided for.

*Powers of the General Conference.*

The General Conference shall have full power to make rules and regulations for the Church subject to the following limitations and restrictions:

1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of the government of the Church so as to do away with the itinerant system or the plan and powers of the itinerant General Superintendency as provided for by this constitution and Basis of Union.

3. The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of the Church, nor of an appeal.

---

\* For use only at the first General Conference.

*Judiciary Committee.*

4. The General Conference shall have authority to appoint a Judiciary Committee, composed of three foreign missionaries,\* three native elders, and three laymen, to whom shall be referred all questions of law arising out of appeals from the rulings of a Kantoku (General Superintendent) or the action of any Annual Conference or court of the Church from which an appeal has been taken. The decisions of the Judiciary Committee shall be final.

*AMENDMENTS.*

Upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences present and voting shall have concurred, such alteration or alterations shall take effect: *provided*, that when any rule or regulation is adopted by the General Conference, which, in the opinion of the Kantoku, is unconstitutional, the Kantoku may present to the Conference which passed said rule or regulation their objections thereto, with their reasons in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule; and if thus passed upon affirmatively, the Kantoku shall announce that such rule or regulation takes effect from that time.

*ARTICLE IV. ANNUAL CONFERENCES.*

1. The territory occupied by the Church shall be divided into Annual Conferences (Nenkwai) as the General Conference may from time to time direct.

2. The Annual Conference shall be composed of all ministers in full connection within its bounds, and one lay representative from each self-supporting charge; but pastoral charges including two or more societies shall be entitled to but one lay representative.

3. Every minister who at the time the union is effected is a full member of an Annual Conference of either of the uniting bodies shall be a member of the Annual Conference within whose

---

\* This representation by missionaries shall continue so long as the Boards entering this union shall be so represented on the field.

bounds he is stationed when the union takes place. This rule shall not apply to foreign missionaries who elect to hold their membership only in the home Conferences their status being defined elsewhere. (See Relation of Foreign missionaries to the Nippon Methodist Kyokwai—Sec. 2).

4. Lay members of the Annual Conference shall have the right to speak and vote on all questions except those affecting ministerial character and relations.

5. Each Annual Conference shall have power to elect to order of deacon any probationer of not less than two years' standing who has passed an approved examination on the course of study; and also to admit into full connection and elect to order of elder any probationer who has traveled four years and fulfilled all disciplinary requirements.

6. In the absence of a General Superintendent (Kantoku) the Conference shall elect by ballot, without discussion, from among its elders a president *pro tem* who, if the Kantoku be absent or disabled through the entire session, may exercise the functions of the office, except ordinations.

7. In the appointing of the presiding elders (Bucho) each Annual Conference shall nominate, by ballot, without debate, two for each vacant district, or more if requested by the presiding Kantoku; and from among those thus nominated the Kantoku shall appoint the necessary number. A presiding elder may be assigned to a pastoral charge or otherwise, as the Kantoku may determine. Presiding elders shall be eligible to reappointment from year to year for four successive years. Then having served four years in other departments of Church work, they are again eligible to renomination and reappointment. In case the presiding elder shall be assigned to other duty by the Kantoku between sessions of the Annual Conference, the vacancy thus created shall be filled from the list of elders previously nominated by the Annual Conference.

8. The territory occupied by each Annual Conference shall be divided into districts (Bu), and the appointments of the preachers to their respective charges shall be fixed by the Kantoku, after consultation with the Bucho in annual session. Vacancies occurring during the year shall be filled and necessary changes may be made by the Kantoku, after consultation with the presiding elders of the districts concerned.

#### ARTICLE V. DISTRICT CONFERENCES.

1. A District Conference shall be organized in each district. It shall be composed of all the preachers in the district, traveling and local, including superannuated preachers (whether resident

without or within the limits of the Annual Conference to which they belong); of the regularly authorized and employed evangelists and helpers; and of laymen, the number of whom and their mode of appointment shall be determined by the General Conference.

2. The District Conference (Bukwai) shall meet at least once each year at the time and place named by the Presiding Elder. The duties of the Bukwai shall be:

(a) To promote religious life among ministers and people throughout the district.

(b) To consider the state of the work and plan for its improvement.

(c) To license as local preachers suitable persons recommended by Quarterly Conferences, and to renew licenses previously issued when judged advisable.

(d) To inquire into the qualifications and usefulness of evangelists and helpers employed within the district, and recommend the same to the Annual Conference for continuance or otherwise.

(e) To examine candidates for admission on trial and in the studies for the first year, which examination shall be conducted as directed by the Annual Conference committee of examination on the course of study as prescribed by the General Conference.

(f) To take steps when necessary to improve the financial condition of the district.

(g) And in general to discharge such other functions as may be prescribed from time to time by the Discipline of the Church.

3. In the absence of the Kantoku, the Bucho shall preside in the Bukwai and at all Quarterly Conferences (Shikikwai), and shall exercise general supervision in his district.

#### ARTICLE VI. QUARTERLY CONFERENCES.

A Quarterly Conference shall be organized in each pastoral charge, and be composed of such persons and have such powers as the General Conference may direct.

#### ARTICLE VII. PASTORAL CHARGES.

Members of the Church shall be organized into local Societies one or more of which shall constitute a pastoral charge.

#### ARTICLE VIII. CHURCH PROPERTY.

All church and parsonage property, controlled by the Annual Conferences of the uniting bodies at the time of the union, shall be legally held in trust for the sole use and benefit of the ministry and membership of the Nippon Methodist Kyokwai, subject to the discipline, usage, and ministerial appointments of said



Church; and, if sold, the proceeds shall be disposed of and used in accordance with the provisions of said Discipline. Property acquired in future by the said Nippon Methodist Kyokwai shall be held under the same regulation.

ARTICLE IX. MISSION PROPERTY.

Book Concern and school properties, missionary residences, and other connectional buildings, shall remain in charge of the several missionary organizations by which they were created and have been maintained, until such time as in the judgment of the several Missionary Boards the Japanese Church shall be able to keep them in proper repair, maintain the necessary equipment, and support the work carried forward in said buildings.

ARTICLE X. FINANCES.

1. All funds appropriated by the Foreign Missionary Societies shall be administered by the foreign missionaries as directed by their several Boards; but the annual estimates for evangelistic work may, at the discretion of the Boards, be made by a joint committee of missionaries and Japanese preachers.

2. All funds raised in Japan by the Japanese shall be under the control of the Japanese Church.

*SUPPLEMENTARY DISCIPLINARY PROVISION.*

The powers and duties of various Conferences, Quarterly, District, and Annual, in so far as not already fixed by the Joint Commission; of the ministry in its orders, relations, and numbers; all officers of the General Conference and all Boards and Societies; provision for judicial proceedings; and the ritual for the several services of the Church — shall be determined in accord with the provisions for the same in the Disciplines of the uniting Churches; provided that where these Disciplines differ the Japanese Methodist General Conference shall determine which form shall be adopted.

*ADDENDA.*

*Relation of the American and Canadian Churches  
to the Japanese Church.*

1. The relation of the Churches in the United States and in Canada to the Methodist Church of Japan shall be cooperative, and the appropriations made from time to time by the several missionary organizations for work in Japan shall be regarded as auxiliary to the work of the Methodist Church of Japan (Nippon Methodist Kyokwai), and be administered accordingly.

2. The Japanese Methodist Church shall not be organized in the territory of the United States nor of Canada ; nor shall there remain any organization of either of the three uniting churches in Japan, except (1) such auxiliary agencies and legal persons or corporations as may be needed to hold the properties and maintain schools or benevolent institutions established by their respective Missionary Societies ; and (2) such new associations as may be found necessary in the work of co-operative evangelism for the upbuilding of the Methodist Church of Japan.

But this rule shall never be so construed as to exclude or embarrass the operations of either of the uniting churches in what is now the territory of Korea.

3. The Commissioners will recommend to their respective General Conferences, at the next ensuing session of each, such legislation as will allow to Japanese preachers doing missionary work among their fellow-countrymen in co-operation with our churches in the territory of the United States or Canada, corresponding privileges to those granted to foreign missionaries in the Annual Conferences of the Methodist Church of Japan, under the terms of this Basis of Union.

Further they will recommend the adoption of a reciprocal arrangement under which transfers of ministers and members may be effected between the church of Japan and the American Churches which are parties to this union, under such conditions and terms as may be agreed upon by the several General Conferences concerned.

*The Relation of Foreign Missionaries to the Nippon  
Methodist Kyokwai.*

1. The supreme and only reason for the presence of Methodist Missionaries in Japan, is to aid in bringing Japan to Christ at the earliest possible day. In order to carry out this purpose ; the Methodist Churches of the United States and of Canada must continue to bear their part of the burden which rests upon the Methodist Church of Japan, and continue to send foreign missionaries to Japan, under the three Boards of Missions taking part in this Union, in such numbers and for such periods as may by these Boards be deemed necessary for the accomplishment of the object above stated. These missionaries shall hold their Conference relation in their home conferences and shall be supported wholly by their respective Boards of Missions until recalled.

2. In recognition of this aid from the American Churches, and of his services to the Church in Japan, every such missionary shall be entitled to all the rights and privileges of membership in the Annual Conference to which his work for the preceding

year has been related, except on questions in which the character or Conference relation of Japanese preachers is involved.

3. All foreign missionaries shall continue their present assignments until otherwise appointed by arrangement of the missionary authorities of their respective churches.

RESOLUTION ON MISSIONARY ASSIGNMENTS.

The following resolution was adopted by the Commissioners on Tuesday, June 4, 1907; which applies to the transition period between the organization of the General Conference of the Nippon Methodist Kyokwai and the holding of the General Conferences of the three uniting Churches:

Whereas, the Basis of Union adopted by the Commissioners by virtue of the limitations imposed requires that the missioneries shall not establish an independent Church in Japan, and

Whereas, the Basis of Union provides that the relation of the missionaries shall be with the Home Conferences, and

Whereas, it is further provided in Section Three of the Basis of Union, under the Caption "The Relation of Foreign Missionaries to the Nippon Methodist Kyokwai," which Section reads as follows: "All foreign missionaries shall continue their present assignments until otherwise appointed by arrangement of the missionary authorities of their respective Churches"; therefore, be it

Resolved: That in accordance with the provisions of the Section just quoted, the missionaries shall remain in their present assignments until the General Conferences of their respective Churches shall have met; provided that during this period any adjustment necessary for the more efficient prosecution of the work may be made by the authorities of either one of the three uniting Churches, invested with appointing power, in agreement with the Kantoku of the Methodist Church of Japan.

*Relation of Commissioners to First General Conference.*

1. The Commission of Six now in Japan, made up of two representatives each from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, being invested with full authority by the Commissioners representing the three aforesaid Churches, in the United States and in Canada, in addition to the determination of a Basis of Union which shall be final, shall hold an advisory relation to the General Conference of the Methodist Church of Japan through its entire session, beginning May 22, 1907.

2. Until the adoption of the Book of Discipline and the elec-

tion of the first Kantoku, the Chairmen of the respective Commissions of the uniting Churches in the United States and in Canada, who are also members of the Commission of Six, shall preside over the sessions of the General Conference in rotation in such order as the Chairmen shall themselves determine.

3. Until they shall have reported to, and been discharged by, their several General Conferences, the Commissioners shall hold themselves subject to the call of the Chairmen or Secretaries for the purpose of interpreting the Basis of Union. or of giving advice on questions that may arise concerning said Basis.

### APPENDIX.

#### *Joint Commission on Union of Methodisms in Japan.*

A Joint Commission of fifteen Commissioners with full authority to act, was appointed by the three General Conferences of the uniting Churches in the United States and in Canada, to prepare a Basis and effect a Union in Japan of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. The following are the names of the Commissioners :

#### Methodist Episcopal Church,—

Bishop Earl Cranston, D. D.  
 Rev. A. B. Leonard, D. D.  
 Rev. C. W. Smith, D. D.  
 Hon. Lemuel Skidmore.  
 Hon. C. Z. Lincoln.

#### Methodist Episcopal Church, South,—

Bishop A. W. Wilson, D. D.  
 Bishop C. B. Galloway, D. D.  
 Bishop James Atkins, D. D.  
 Rev. T. T. Fishburne.  
 Rev. W. R. Lambuth, D. D.

#### Methodist Church of Canada,—

Rev. A. Carman, D. D.  
 Rev. Alexander Sutherland, D. D.  
 Rev. Wm. Briggs, D. D.  
 Hon. H. H. Fudger.  
 Hon. Justice J. J. Maclaren.

The six Commissioners appointed to represent the three Methodist Churches and the Joint Commission, at the General Conference in Tokyo, May 22, 1907, are as follows : Bishop Earl Cranston, Dr. A. B. Leonard, Bishop A. W. Wilson, Dr. W. R. Lambuth, Dr. A. Carman, and Dr. Alexander Sutherland.



DECLARATION OF COMMISSIONERS OF THE METHODIST EPISCOPAL  
CHURCH PRESENTED AT THE SESSION IN BUFFALO, N. Y.

In the present renewal of negotiations for the union of the several Methodist bodies in Japan, it is hereby distinctly set forth by the representatives of the Methodist Episcopal Church :

1. That they are compelled to regard Missionary Bishop M. C. Harris as an integral part of the said Church in Japan and Korea by virtue of his election to that office by the General Conference of 1904 ;

2. That they, the said representatives, have no power to change the relation of Bishop Harris, nor to modify his powers or limit his incumbency, as the same were understood by himself and the General Conference that elected him ;

3. That, consequently, any concession that may be made in the pending negotiations by the said representatives of the Methodist Episcopal Church, with reference to the form, powers, or period of service of the General Superintendency proposed for the United Methodist Church of Japan, is not to be understood either as affecting the episcopal relations of Bishop Harris to the Methodist Episcopal Church in Japan, or determining his status in the United Church, but simply as the expression and following of an earnest desire to reach, if possible, some basis of permanent organization and union satisfactory to all the negotiating bodies, leaving the future relation of Bishop Harris for special consideration and satisfactory adjustment in the final deliberations.

At a meeting of the Joint Commission held in Aoyama, Tokyo, May 23rd, 1907, the final determination of the matters referred to in the above Declaration was presented by the Commissioners of the Methodist Episcopal Church, who offered for record as part of the proceedings the following self-explanatory correspondence :

*Tokyo, Japan,*  
*May 19, 1907.*

*The Rev. M. C. Harris, D. D.,*

*Missionary Bishop of the Methodist Episcopal  
Church for Japan and Korea.*

*Dear Bishop :—*

*You are aware that the General Conference of 1904, by which you were elected Missionary Bishop for Japan and Korea, also directed the appointment of a Commission fully authorized to confer with like Commissions from other Methodist bodies supporting Missions in Japan, for the purpose of framing, if practicable, a Basis of Union, by which the several Conferences*

*and Missions of the Churches concerned might be organized into one body constituting the Methodist Church of Japan. Of the desire of the Japanese Methodists leading to the above action, and of the measures since taken by the duly appointed Commissioners of the Methodist Episcopal Church in connection with like representatives of the Methodist Episcopal Church, South, and of the Methodist Church of Canada, looking to such Union, you are also thoroughly advised, the Commissioners of our own Church having, from time to time, freely communicated with you touching the progress of negotiations, and having been also encouraged in their work by your earnest advocacy of the movement.*

*At the out-set of these negotiations the Commissioners representing your own Church and the General Conference by which you were elected, placed upon the records of the proceedings of the Joint Commission the enclosed statement (see p. 26) setting forth your official status and consequent relation to the matter in hand, and their construction of the limitations and conditions upon which they might proceed with the negotiations, in view of the facts recited. With this action you were also acquainted.*

*The agreement reached in Buffalo, New York, in July last, has already been in your hands for some months. Nothing has transpired since that action by which your rights have been compromised. Now that representatives of the several Commissions are in Japan with full authority to conclude the negotiations and to organise the Church in Japan in accordance with the agreed Basis of Union, it becomes necessary before the final steps are taken by the Commissioners of the Methodist Episcopal Church, that they shall be officially advised as to your desire and purpose in the premises. The cordial assurances, given the Commissioners from time to time, of your ready acquiescence in any plan they might deem expedient, cannot, of course, invest them with the powers they have disclaimed. Nor do they feel authorized to represent the General Conference even to the extent of accepting the resignation of your jurisdiction in Japan, as has been suggested.*

*The missionaries remaining on the field would naturally and lawfully be under your supervision, until the General Conference shall determine your future status and jurisdiction, should you choose to retain your relation to the home Church; should your decision be otherwise, that point will remain to be considered by the Commissioners. Under these conditions you will perceive the importance of a prompt and definite statement of your decision.*

*In conclusion the Commissioners beg leave to express, not*

*only their appreciation of the delicacy of your position at this important juncture, but their admiration for the earnestness with which you have advocated the Union so greatly desired by our Japanese brethren, while all the while aware that the success of the movement must inevitably precipitate this crisis in your personal and official life.*

*With fraternal regard,*

*Earl Cranston,*

*A. B. Leonard, Commissioners.*

---

*Tokyo, Japan,*

*May 24, 1907,*

*The Rev. Bishop Earl Cranston, D.D., LL.D.*

*The Rev. A. B. Leonard, D.D., LL.D.*

*Dear Brethren:—*

*Your letter, requesting me to inform you as to my decision concerning my future relation to the Methodist Episcopal Church in view of the impending organization of the Nippon Methodist Kyokwai, has been prayerfully considered.*

*After serious deliberation I feel compelled to reply that I have decided to continue in my present Church relations until the meeting of our next General Conference, not feeling at liberty to vacate the office conferred upon me by that body during the quadrennium. While my sense of duty to my own Church compels this conclusion, I am at the same time ready to serve the cause of Methodism in Japan in any way that you or the Nippon Methodist Kyokwai may deem to be both lawful and consistent with the above decision.*

*I take this occasion to express my deep sense of appreciation of the great courtesy and consideration shown me in the negotiations and deliberations resulting in a Plan of Organization for the new Church which, I believe, will meet the conditions in Japan and satisfy the three Mother Churches.*

*May the Head of the Church grant you and your associates sure guidance in the discharge of your solemn duties.*

*Sincerely and fraternally,*

*Merriman C. Harris.*

## ADDRESS OF THE COMMISSIONERS.

---

TO THE DELEGATES OF THE ANNUAL CONFERENCES OF JAPAN REPRESENTING THE MISSIONS OF THE METHODIST EPISCOPAL CHURCH, AND THE METHODIST EPISCOPAL CHURCH, SOUTH, OF THE UNITED STATES IN AMERICA, AND THE METHODIST CHURCH, CANADA, IN GENERAL CONFERENCE ASSEMBLED IN TOKYO, JAPAN, MAY 1907 :

Dearly Beloved Brethren—In the good providence of our God, and, as we believe, in the prosecution of His purposes in the extension of the Kingdom of His Son Jesus Christ our Lord, this Conference assembles to give effect to the faithful labors and prayers of many devoted men and women, for many years, and to promote the interest, that amid toils and sacrifices have been guarded and cherished to this historic hour. We have entered into the labors of brave and noble spirits and some of them have entered into their rest.

No doubt the parent Churches in America hold in high regard and in warmest love for Christ's sake these Churches in Japan, their precious and carefully nourished offspring. And now that these Churches already one spiritually in Christ, are to the sight of the world to become one organization and grow we trust more vigorously and fruitfully into the living body of our common Lord, the parent Churches in America cannot but regard this united Church in Japan with ever increasing affection and interest, and be ready to assist in its establishment and growth in the wisest and best ways possible. Their desire is very strong and sincere that these uniting Churches in their new form and relation, as the Methodist Church of Japan, may be well furnished for every good work and filled with greatly increased power. The highest welfare of the Church in Japan is the one object we all have in view in these movements; and this can be reached only by hearty brotherly cooperation on our part, and by the abundant blessing of God our Father upon our united prayers, sympathies and labors.



Wherefore the Delegated Commissioners of these Churches in America in joint delegation, as duly empowered and instructed by their respective General Conferences, in setting forth the Basis of Union upon which, by the grace of God, the Methodist Church of Japan is under full and proper authority to be constituted would respectfully present certain considerations and directions to guide the Conference in its organization and deliberations.

In presenting these considerations the Joint Commission would remind the General Conference that in due time matters treated under the provisions of the Basis will come within its control: so that the need of the present time is simply to perfect the most effective organization practicable and to wait the benefits of deliberation and experience. In doing this after necessary provision has been made and powers, duties and rights defined, the Discipline of the Church will be framed, the officers of the Conference will be elected, and the Missionary, Educational and other Societies and institutions within the Church provided for, and given their sphere of work as may be required by the conditions in Japan.

In the procedure of our American General Conferences the method adopted is, at the earliest stage of the Conference, and sometimes under rule before the Conference assembles at all, to appoint committees, on all subjects that are to come before the Conference and subsequently to deal with the reports of these committees in the Church as a whole. On this plan the Conference discusses measures and general principles without reference to individuals, or parties, and so reaches the best conclusions and wisest and safest general plans of action. Having these things in mind it will no doubt be the better way for the Commissions, as they may determine, to preside in the Conference till the reports of the Committees on subjects of Discipline, Conferences, Societies and officers shall have been adopted. The Conference and the Church having been thus equipped with its working plan, and the rights and duties of all concerned having been defined, we shall know what our machinery is, and how to put it in motion.

The several committees should be chosen with studied adaptation to their special work. There is much to do, and there must be great patience and forbearance one with the other. Above all there must be much prayer, united prayer to God our Father, for the constant guidance of His Holy Spirit, that we labor not in vain. Be it ours to know the will of God, and obediently and earnestly do it.

It is the duty of the Commissioners as it will be their

wish and pleasure to render the Conference all the assistance in their power. As an Advisory Board, up to the time of the full organization of the new Church, they will endeavor to secure the best arrangements for the future action of the Conference and the growth of the Church, looking both to our relations to the churches in America and to this youthful and and hopeful Church in Japan.

That you may better understand our spirit and purposes permit us to speak with brotherly frankness concerning the matter submitted to us and the Basis we have adopted. We need not remind you that the United States and Canada respect the right of every other civilized people to regulate their own affairs without compulsory interference from abroad. The governing bodies of our several churches did not hesitate to recognize this principle when they were petitioned to grant independent organization to their societies in Japan, tho we dare not conceal the fact that their action was taken not without regret, and even with serious misgivings in the minds of many, as to the expediency of such a radical movement at this juncture, while we have as yet so very few self-supporting churches in the empire. If our teaching had been in any way harmful or our administration oppressive, or our missionaries unkind or unworthy, we could not have wondered at the desire for the organization of an independent native church. But in all respects we were assured to the contrary; and the one reason assigned for the immediate independence of our Japanese societies was the belief of the petitioners that with a distinctively national organization and following their own plans, our Japanese preachers and people could more effectively carry forward the work of evangelizing their countrymen. The sincerity of that conviction was not questioned by either of our General Conferences, nor did they choose to raise a contention as to the soundness of the reasoning that supported it. While they could not reject the petition consistently with their own principles and history, nevertheless in the method they adopted, namely, the authorizing of Commissioners to deal with the whole subject, they chose the most conservative course open to them under the circumstances. These Commissioners even when duly appointed and empowered did not move hastily. After waiting until peace came to the empire and conditions had become normal, and being still assured of the earnest desire of the Japanese brethren for an early union of Japanese Methodism, they proceeded with the deliberate care required by the duty imposed upon them. It is not necessary here to recount in detail all the doings

of the Commissioners. It is enough to say that after several meetings in various places the representatives of the two Methodist Episcopal Churches of the United States and the Methodist Church of Canada, in July last at Buffalo, New York, reached an agreement upon all the points which up to that time had been presented as vital to a Basis of Union—which fact was duly announced in the periodicals of the several churches.

But in view of the many and important details yet to be adjusted, some of which could only be wisely settled here after consultation on the field, the Commissioners chose two from each body to proceed to Japan with full power to represent their several Commissions in all matters confided to their judgment by the Joint Commission. Meanwhile the Conferences of the three churches in Japan were notified to elect delegates to the first General Conference of the united Church, as provided for in the plan thus far developed.

For several weeks some of the Commissioners have been in Japan studying the complex problems involved in carrying into effect the proposed union and starting the new Church, with all needed provisions for its harmony and efficiency. At our final meetings, which were held in Shanghai during the days of the Centenary Missionary Conference of China, we found that the same crucial questions had meanwhile engaged the thought of all. Among these questions were :

1.—The relation of the missionaries to the native Church and ministry.

2.—Missionary appropriations,—how long shall they continue, and under what regulations shall they be administered?

3.—Inasmuch as we have no authority to make any pledges of our Missionary Societies as to the future, we were, compelled to inquire under what conditions in Japan the gifts from our Societies would likely be radically lessened or wholly withdrawn, and the young Church be thus left to struggle against great odds, alone. Among such possible conditions we were forced to recognize such as these :

(a)—Indifference to self-support on the part of ministers and churches.

(b)—Discord between missionaries and Japanese Conferences.

(c)—Unusual demands on our home treasuries by the great fields still organically related to the mother churches.

(d)—Any serious departure from the doctrines and polity of the present churches, in the teaching or practice of the church in Japan.

(e)—International disturbances.

It will be observed that most of these conditions will be within the control of the Japanese brethren themselves, and very much will depend upon the spirit in which they exercise their freedom of action. If the aid of the parent churches be received with filial spirit, it will be given in love and with cheerful willingness. That will be a happy relationship. We shall expect our missionaries to be brotherly and gentle, and in return to be regarded as welcome co-workers in building up the Church in Japan. All that they do will be for the sake of Christ and his kingdom in this great empire. Sometimes they may err in judgment, but may not the Japanese brethren do the same? Both should ever be ready to show forth the patience of the indwelling Christ. For the time being there must exist a joint responsibility for the support and success of the Church in Japan. In such a case it is difficult to co-ordinate the privileges and responsibilities of the parties concerned, but God and his kingdom are above all personal or even national considerations. We believe that the Commissioners have given the young Church ample freedom for acquiring that experience in ecclesiastical affairs which will prepare it for the larger responsibility that must soon come if its growth shall fulfill your own expectation and our ardent hope.

Our brethren here must always bear in mind that it would have been far easier for the parent churches to have withdrawn entirely, but such abandonment would have been unnatural in them, both in the sight of God and in the judgment of men. They must in love cherish the vine they have planted. This will require the continued gifts of their people, and no people can be expected to give year after year, even tho they love the cause to which their gifts are applied, unless they can direct the agencies thro which their money is distributed. The Commissioners have been compelled to recognize this patent truth, not in the interest of the missionaries, but for the sake of the Japanese Church, which in the nature of things will need appropriations probably for years to come. The support of the missionaries was pledged when they were sent out. That is a contract binding upon our several Boards. But the request of the Japanese brethren for independent organization was made without mention of continued aid. Hence there was no declaration on that point in the acts of the several General Conferences, and the Commissioners having no power to amend or add to the action of those bodies, could only deal with the conditions as the case was submitted to them. Having recognized the reasonable expectation of our several churches at home, in the method of distribution adopted, we have no



doubt of their continued interest in the work and their liberal response to the needs of the Japanese Church.

Our confident hope is that our Japanese brethren will nobly sustain the cause committed to their hands, and that they may never mistake the anxious solicitude of the mother Churches for the spirit of meddlesome interference. Remember, brethren, that the mother heart beats true, even under the test of separation, distance and time. We shall expect you in turn to train our spiritual grand-children to revere the name and honor of our great church family.

All will with joy anticipate the day when self-supporting church and institutions in Japan shall enable our brethren here to undertake the largest things for Christ our Lord. Meanwhile we must keep to such lines and address ourselves to such measures as shall lead on to the better days and higher plane of self-suport.

And so we commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance with them that are sanctified. We pray you be faithful to the doctrines delivered by Christ and His Apostles, and preserved for His Church and people in the Holy Scriptures. And we seek for you all, and all your people the blessings and powers of the kingdom of God.

IN BEHALF OF THE JOINT COMMISSION:

EARL CRANSTON, A. B. LEONARD

A. W. WILSON, W. R. LAMBUTH

A. CARMAN, ALEXANDER SUTHERLAND.

## RULES OF ORDER.

---

1. The President shall take the chair at the hour to which the Conference may stand adjourned, and cause the same to be opened by the reading of the Scriptures, singing and prayer.

2. The roll of the members of the General Conference, as certified by the President and the Secretary of the constituent Conferences, shall be called immediately after the opening of the first session.

3. The following shall be the order of business :

- (1) Reading the Minutes of preceding session.
- (2) Communications.
- (3) Memorials.
- (4) Reports of Standing Committees.
- (5) Reports of Special Committees.
- (6) Motions of which notice has been previously given.
- (7) Notices of motions.
- (8) Questions of which notice has been given.
- (9) Miscellaneous.

4. On the call for Reports of Committees, all Reports that are ready shall be called in before action is taken on any one of them.

5. The President shall decide all questions of order, subject to an appeal to the Conference ; but in case of such appeal the question shall be taken without debate. When a member rises to a point of order, or the President calls any member to order, in either case the point of order shall be distinctly stated.

6. No member shall remain standing during debate, except the member addressing the President.

7. The President shall nominate all Committees not otherwise specially ordered by the Conference.

8. When a motion is moved and seconded, or a report is presented and is read by the Secretary or stated by the President, it shall be deemed in possession of the Conference ; nor shall any motion be withdrawn by the mover after being debated, without the consent of the Conference.

9. All motions shall be presented in writing by the proposer.

10. The following motions are not debatable :

- a.* For the previous question.
- b.* To lay on the table.
- c.* For indefinite adjournment.
- d.* For indefinite postponement.

11. No new motion shall be entertained until the one under consideration is disposed of, which may be done by adoption or rejection, unless one of the following motions shall intervene, which motions shall have the precedence in the order in which they are placed, viz. :

- a.* Adjournment.
- b.* Lay on the table.
- c.* Indefinite postponement.
- d.* Postponement to a given time.
- e.* Reference to a Committee.
- f.* Amendment.
- g.* Amendment to the amendment.

12. When any member is about to speak in debate or deliver any matter to the Conference, he shall rise and address the President, and shall proceed only when the President announces his name.

13. No person shall speak more than once to the same question without leave of the Conference, except the mover, who shall be entitled to a general reply.

No person shall speak more than ten minutes at one time without leave of the Conference, which shall be granted or refused without debate.

15. Any member who voted in the majority may move a reconsideration of a resolution. A motion to reconsider may be carried by a majority. This may be done during the session in which it was passed ; but if done at any other time a notice of motion for reconsideration must be given at the session immediately preceding that in which the vote for reconsideration is to be taken. A resolution may be reconsidered once only.

16. A motion to adjourn shall always be in order.

17. Motions relating to the rights and privileges of the Conference, or of individual members, and orders of the day, shall be considered questions of privilege.

18. The previous question being moved, the President shall put it at once by asking, " Shall the vote be now taken ? " If the previous question is carried, all debate shall cease save the right of reply on the part of the mover of the original

motion, and after the mover shall have replied the President shall proceed to take the vote on the several motions before the Conference.

19. No member shall absent himself from the sessions of the Conference without leave, unless he be sick or unable to attend.

20. No member who is not within the bar when any question is put by the President shall be allowed to vote on such question, except by leave of Conference.

21. Before the President rises to put a motion to the Conference, he shall ask, "Is the Conference ready for the question?" No member shall speak after the President has risen to put the question; and all members present shall vote unless excused by the Conference.

22. No member shall be interrupted when speaking, except by the President, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President when he deems the speaker out of order, and any member may explain if he is misrepresented.

23. No business shall pass from individuals to the Committees without reference through the Conference.

24. Any member may call for the yeas and nays on any question before the Conference, provided he be sustained by twenty members. Any member may require that the number of votes for and against a resolution be announced.

25. When yeas and nays are ordered in relation to any motion, they shall be taken at that session of the Conference.

26. In the General Conference a majority elected shall constitute a quorum.

27. The Secretary shall provide a bulletin, upon which announcements of meetings of committees, and relating to other Conference business may be made.

28. Members presenting memorials, petitions and other papers for reference, shall prepare the paper by writing in a plain hand on the back of it the following items in the following order, viz.;—(1) Subject to which it relates. (2) Name of the member presenting it, and the Conference to which he belongs, or the same of the body sending it, as the case may be. (3) Name of Committee to which the Conference refers it. Papers thus presented shall be delivered to the Secretary of the Conferences and by him sent to the Committee according to endorsement.

29. A motion consisting of two or more distinct propositions shall, if a call for its sub-division be sustained by two



members of the Conference, be sub-divided into two or more sections, and the vote shall be taken on each section separately.

30. In all cases in which an amendment of the Discipline is moved, the motion shall be so framed as to show the form in which the section or paragraph, as the case may be, will stand when amended.

31. Committees reporting changes in the Discipline shall so frame their reports as to show how the section or paragraph, as the case may be, will stand after the changes shall have been made.

32. When a motion is submitted, it may be amended, and an amendment to the amendment is also in order. In case the amendment to the amendment be rejected, it is in order to propose other amendments to the amendment, which shall be disposed of one by one. When these have been voted on, if one be adopted, the vote shall then be taken on the amendment thus amended, and if it be adopted the discussion may proceed, and other amendments to the main motion as thus amended are then in order. When all amendments have been disposed of, the motion as then before the Conference shall be voted on.

33. When any committee shall ascertain that a subject which has been referred to it has also been referred to another committee, it shall promptly report the fact to the Conference, and the Conference shall decide which committee shall have permanent charge of said subject.

## OFFICERS OF THE GENERAL CONFERENCE.

---

### PRESIDENTS.

Bishop Earl Cranston, D.D.  
Rev. A. B. Leonard, D.D.  
Bishop A. W. Wilson, D.D.  
Rev. W. R. Lambuth, D.D.  
Rev. A. Carman, D.D.  
Rev. Alexander Sutherland, D.D.

These six Commissioners presided in order until after the election and consecration of Bishop Honda.

---

Bishop Yoitsu Honda, D.D.,

Presiding from June 3rd to the close of the General Conference.

---

### SECRETARIES.

David S. Spencer, English Secretary,  
H. H. Coates, D.D., Assistant Secretary,  
K. Usaki, Japanese Secretary,  
D. Hatano, T. Ukai, Assistant Secretaries.

---

### OFFICIAL INTERPRETERS.

K. Obata, Y. Hiraiwa, M. Matsumoto.

---

---



CONFERENCE SECRETARIES AND BISHOP HINDA





JOURNAL  
OF THE  
GENERAL CONFERENCE OF 1907.

---

# JOURNAL

OF THE

## GENERAL CONFERENCE OF 1907.

---

**MAY 22.**

**FIRST DAY.**

*Morning.*

Opening of  
the General  
Conference.

**WEDNESDAY MORNING, MAY 22.**

THE FIRST DELEGATED GENERAL CONFERENCE OF THE UNITING CHURCHES,—*namely*, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church, Canada, convened at the Chapel of Aoyama Gakuin, Aoyama, Tokyo, Japan, May 22, 1907. The Commissioners present, sent by authority of the Joint Commission of the three above named Churches to be officially present at this Conference were as follows:—

Commissioners  
present.

METHODIST EPISCOPAL CHURCH,—Bishop Earl Cranston, D.D., L.L.D., Rev. A. B. Leonard, D.D., L.L.D.

METHODIST EPISCOPAL CHURCH, SOUTH—Bishop A.W. Wilson, D.D., L.L.D., W.R. Lambuth, D.D.

METHODIST CHURCH, CANADA,—Rev. A. Carman, D.D., Rev. Alexander Sutherland, D.D.

Bishop  
Cranston  
presiding.

Bishop Earl Cranston called the delegates to order at 9 o'clock A.M., and presided at the first session.

Devotional  
services.

Dr. Lambuth announced the hymn beginning "All Hail the power of Jesus' name," which was sung with spirit, after which Dr. A. Sutherland read as Scripture lessons Joshua 3 : 1-6 and Ephesians 2 ; which selections were also read in order in Japanese by Y. Honda.

Prayer was then offered by Dr. Carman in English, after which Dr. Leonard announced to be sung the hymn beginning "I love thy kingdom, Lord."

The Rev. Y. Yoshioka of the M. E. Church, South, then offered prayer in Japanese.

**MAY 22.**  
**FIRST DAY.**  
*Morning.*

Following this, Bishop Cranston announced the hymn beginning "Blest be the tie that binds," in which all joined with manifest feeling.

Upon the nomination of J. Soper, K. Usaki and David S. Spencer were chosen Secretaries *pro tem*, for the Japanese and English Journals respectively. The Chairman then announced that the time for reading the Address by the Commissioners had arrived.

Secretaries  
*pro tem.*

We had been calling this gathering a General Conference, but such it strictly should not be called until further steps had been taken. It is rather a delegated body called to complete the organization of a General Conference. Bishop Cranston then called upon Bishop A. W. Wilson who read the Address of the Commissioners, as found on page 29.

Nature of this  
Conference.

Address of  
Commissioners  
by Bishop A.W.  
Wilson.

The Rev. U. Bessho was then called upon and read the same Address as translated into Japanese.

Address in  
Japanese, by  
U. Bessho.

On motion, the Revs. K. Obata, Y. Hiraiwa, and M. Matsumoto, were appointed as official interpreters for the Conference, and the Revs. T. Ukai and S. Ogata were chosen to assist these interpreters as might be necessary.

Official  
Interpreters.

On motion of J. Soper, one missionary, one Japanese preacher and one Japanese layman from each of the three uniting churches were chosen to form a committee of nine on Credentials, as follows; Methodist Episcopal Church,—G. F. Draper, U. Sasamori, M. Ishizaki. Methodist Church, Canada,—H. H. Coates, T. Ota, S. Ebara. Methodist Episcopal Church, South,—T. Kugimiya, S. E. Hager, S. Ninomiya.

Committee on  
Credentials.

A recess of fifteen minutes was then taken to allow the Committee on Credentials to consult and report to the body.

Recess.

**MAY 22.**  
**FIRST DAY.**  
*Morning.*  
 Reassemble.

At 11. 35 A. M. Bishop Cranston again called the Conference to order and S. E. Hager reported for the Committee on Credentials as follows :—

Report of  
 Committee on  
 Credentials.

Your Committee have examined the credentials of the delegates elect, both regular and alternate, and find the credentials in proper form, and report the following delegates as entitled to seats in this General Conference :—

Delegates.

M. E. CHURCH, — *South Japan Conference* :—  
*Ministerial Delegates*,—U. Sasamori, J. C. Davison, K. Kosaka, E. R. Fulkerson. C. Nakayama.  
*Reserves*, A. E. Rigby.

*Lay Delegates*,—S. Toyama, M. Suganuma, S. Koba, S. Tanaka, Miss E. Russell. *Reserves*,—S. Narita, C. Togo, Mrs. M. Kato, Miss M.K. Seeds.

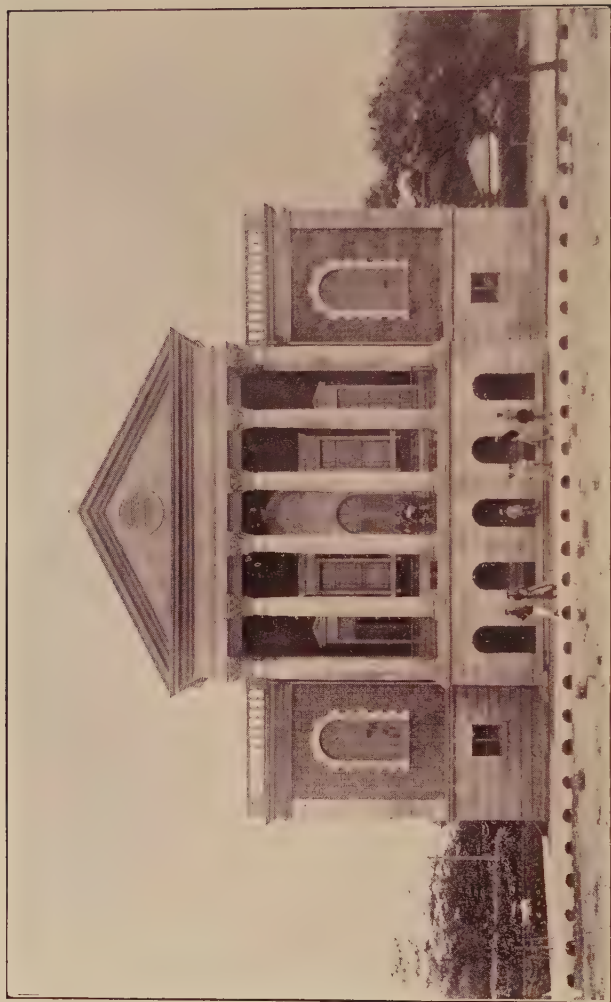
*Japan Conference* :—*Ministerial Delegates*,—S. Ogata, K. Ishizaka, G. F. Draper, J. Soper, Y. Honda, H. Yamaka, H. Hirata, M. Yamaka, H. Kawasumi, S. Sugihara, Y. Sekizawa, U. Bessho, T. Ukai, D. S. Spencer. *Reserves*,—C. Bishop, K. Iida, C. W. Huett. *Lay Delegates*,—S. Goto, Y. Ito, M. Takaki, Y. Ninomiya, S. Tsuda, T. Fugenji, K. Hirasawa, T. Hotta, K. Wada, M. Ishizaka, S. Nemoto, K. Yamanouchi, T. Funahashi, T. Ando. *Reserves*,—K. Suzuki, K. Sato, I. Kondo.

M. E. CHURCH, SOUTH :—*Ministerial Delegates* —Y. Yoshioka, T. Kugimiya, S.E. Hager, K. Usaki, M. Hori, B. W. Waters. *Reserves*,—W. A. Davis, J. C. C. Newton, *Lay Delegates*,—H. Nakamura, K. Nagatani, S. Nishimura, S. Ninomiya, K. Uno, R. Yoshida. *Reserves*,—S. Miyazaki, H. Karashima.

METHODIST CHURCH, CANADA, — *Ministerial Delegates*,—H. Tsuchiya, Y. Hiraiwa, D. Hatano, D.R. McKenzie, G. Inuma, H.H. Coates, M. Takagi, T. Ota. *Reserves*,—B. Hashimoto, G. Sogi, E. Yamana. *Lay Delegates*,—S. Ebara, T. Oishi, H.







THE CHAPEL, AOYAMA, TOKYO, WHERE THE UNION WAS CONSUMMATED

Muramatsu, K. Nishiyama, K. Takazaki, N. Sakurai, T. Matsui, S. Hasegawa. *Reserves*,—J. Kureta, R. Kanefuji.

**MAY 22.**  
FIRST DAY.  
*Morning.*

The roll of the 66 Delegates was then called. The following Reserves were seated in place of absentees as named :—C. Togo in place of S. Toyama, Miss M. K. Seeds in place of S. Tanaka, lay delegates, South Japan Conference: J. Kureta, in place of T. Oishi, and R. Kanefuji in place of S. Hasegawa, lay delegates, Methodist Church, Canada.

Roll call.

Change in  
Delegations.

On motion David S. Spencer and K. Usaki were made permanent Secretaries of the Conference with power to name their assistants.

Permanent  
Secretaries.

The Chairman announced that it would be necessary to fix the place for further sessions of the Conference, and upon motion of H. H. Coates, Aoyama was unanimously chosen.

Place of  
holding  
Sessions.

G. F. Draper moved that the hours of meeting and adjournment be from 8. 30 A.M. to 12 M. K. Ishizaka moved as a substitute that the hours of session be from 2 to 5.30 P. M. After considerable discussion the substitute prevailed.

Hours of  
meeting and  
adjournment.

On motion of J. Soper the first nine seats on either side of the central aisle were made the bar of the Conference.

Bar of  
Conference.

The Chairman suggested the following list of Standing Committees and of Special Committees, which was, on motion of G. F. Draper, adopted.

Standing  
Committees.

### Standing Committees.

1. Episcopacy.
2. Book of Discipline.
3. Missions and other Benevolent Organizations.
4. Boundaries of Annual Conferences.
5. Sunday Schools, Epworth Leagues, and Young People's
6. Education. [Societies.
7. Publications.
8. Itinerancy.
9. Evangelism.
10. Temporal Economy.
11. Moral Reforms.

**MAY 22.****FIRST DAY.***Morning.*Special  
Committees.**Special Committees.**

1. Public Worship and Special Meetings.
2. Fraternal Relations.
3. Rules of Order.

Nominating  
Committees.

The several delegations were, by vote of the Conference, empowered to choose representatives on the Nominating Committee and the following were chosen :—

*M. E. Church, South*,—Y. Yoshioka, M. Hori, B. W. Waters, H. Nakamura, S. Nishimura.

*Methodist Church, Canada*,—Y. Hiraiwa, D. R. McKenzie, K. Takasaki.

*M. E. Church*,—J. Soper, S. Ogata, E. R. Fulkerson, Y. Honda, K. Kosaka.

Afternoon  
session.

J. C. Davison moved that when we adjourn it be to meet at 2.30 this afternoon, and it was so ordered.

Numbers on  
Committees.

On motion of Y. Hiraiwa it was decided that the Committee on Book of Discipline should number twelve ; and the Committee on Boundaries the same number, twelve. On motion of J. C. Davison, nine was fixed as the number of members on the Committee on Episcopacy. By further motion each of the other committees was limited to six members, and the Chair called attention to the fact that upon these committees each Church would have equal representation.

Committee  
on Public  
Worship.

Y. Hiraiwa, K. Ishizaka and M. Hori were named as the Committee on Public Worship.

Visiting  
brethren to  
platform.

Visiting brethren Dr. S. H. Wainwright, Dr. J. F. Goucher and Dr. Geo. B. Smyth were by vote of the Conference invited to seats on the platform.

Press  
Committee.

Dr. S. H. Wainwright for the English language and Masakichi Matsumoto, Chizo Nakamura and Zentaro Ono for the Japanese language were requested to co-operate with the Secretaries and form a Press Committee for the Conference.



On motion of G. F. Draper the vote to fix the time of the meeting for this afternoon at 2.30 was reconsidered; and the session was fixed for 4 P.M.

Announcements were then made and the Conference adjourned with the benediction by Dr. Carman.

### WEDNESDAY AFTERNOON, MAY 22.

At 4 P.M. Dr. Alexander Sutherland took the chair and announced hymn 215 which was sung, after which the Conference was led in prayer by U. Sasamori.

On motion of K. Ishizaka the resolution of the morning fixing the number of members to each of the Standing Committees was reconsidered, and the report of the Nominating Committee was received for consideration.

Y. Yoshioka, chairman of the Nominating Committee, moved that we make some changes in the number of members allowed on each of the Standing Committees, and after due consideration the Conference decided to give to the several committees the following number of members respectively:—Committee on Episcopacy—12; Committee on Book of Discipline—12; Committee on Missions, &c—9; Committee on Boundaries—12; Committee on Sunday Schools, &c—6; Committee on Education—12; Committee on Publications—9; Committee on Itinerancy—6; Committee on Temporal Economy—9; Committee on Moral Reforms—6.

D. R. McKenzie, Secretary of Committee on Nominations, reported the following nominations which were approved:

1. Episcopacy,—S. Ogata, U. Sasamori, H. H. Coates, D. Hatano, Masayoshi Takaki, K. Takasaki, S. Nishimura.
2. Discipline,—K. Ishizaka, J. Soper, C. Nakayama, J. C. Davison, Y. Hiraiwa, D. R. McKenzie, Mitsutaro Takagi, S. E. Hager, Y. Yoshioka, M. Hori, K. Nishiyama, S. Nishimura.

**MAY 22.**  
FIRST DAY.  
*Afternoon.*

Time of  
p. m. session  
reconsidered.  
Announce-  
ments.

Afternoon  
session,  
Dr. Carman  
presiding.

Change in  
numbers on  
Standing  
Committees.

Nominations  
on Standing  
Committees.

**MAY 22.**  
FIRST DAY.  
*Afternoon.*

3. Missionary,—H. Hirata, H. Tsuchiya, G. Iinuma, Y. Yoshioka, Y. Ninomiya, M. Suganuma, R. Kanefuji, R. Yoshida, K. Nagatani.
4. Boundaries,—Y. Sekizawa, K. Kosaka, E. R. Fulkerson, Y. Hiraiwa, D. R. McKenzie, H. Tsuchiya, B. W. Waters, T. Kugimiya, M. Hori, T. Fugenji, T. Matsui, H. Nakamura.
5. Sunday Schools and Epworth League,—T. Ukai, H. H. Coates, T. Kugimiya, Miss M. K. Seeds, K. Nishiyama, S. Miyazaki.
6. Education,—Y. Honda, J. Soper, U. Sasamori, E. R. Fulkerson, Mitsutaro Takagi, H. H. Coates, D. R. McKenzie, Y. Yoshioka, B. W. Waters, S. E. Hager, S. Ebara, S. Nishimura.
7. Publications,—U. Bessho, D. S. Spencer, T. Ota, D. Hatano, K. Usaki, Miss E. Russell, N. Sakurai, R. Yoshida, S. Miyazaki.
8. Itinerancy,—M. Yamaka, J. C. Davison, G. Iinuma, S. E. Hager, H. Muramatsu, K. Nagatani.
9. Evangelism,—H. Yamaka, G. F. Draper, K. Kosaka, Y. Hiraiwa, D. Hatano, S. E. Hager, K. Usaki, K. Takasaki, S. Ninomiya.
10. Temporal Economy,—S. Sugihara, C. Nakayama, Y. Hiraiwa, S. Tsuchiya, T. Kugimiya, Y. Ito, S. Ebara, H. Nakamura, K. Nagatani.
11. Moral Reform,—T. Ota, B. W. Waters, S. Nemoto, S. Koba, J. Kureta, S. Ninomiya.

Organization  
of Standing  
Committees.

The Chair decided that these committees should meet and choose their own chairmen and secretaries, the first name on the committee to be the convener; if absent, the second name to call the committee.

Adjournment.

The Conference, after notices being given, adjourned with the benediction by the Chairman.

**THURSDAY AFTERNOON, MAY 23.**

**MAY 23.**  
SECOND DAY.  
*Afternoon.*

At 2 P.M. Bishop Wilson called the Conference to order and announced the hymn beginning "Rock of Ages, cleft for me".

Devotional  
services.

Following the singing of this hymn Y. Hiraiwa led in prayer.

Approval of  
Journal.

The Journal of the two sessions of yesterday was read in both Japanese and English, and after correction approved.

H. H. Coates  
Assistant  
Secretary.

On nomination of the Secretary, H. H. Coates was chosen as his First Assistant.

The Japanese Secretary nominated Revs. D. Hatano and T. Ukai as Assistant Secretaries and they were approved.

D. S. Spencer asked the Conference to approve the request of the Press Committee that a photograph of the Conference be secured if possible tomorrow at 1.30 P.M., Dr. Goucher being asked to be present with the six Commissioners, Bishop Harris and the sixty-six Delegates. The Conference gave its approval.

The Secretaries asked the Conference to approve the purchase of paper for all reports and resolutions and to direct that such reports and resolutions be furnished to the Secretaries at the time of presentation in both the Japanese and English languages, and it was so ordered.

The Committee on Public Worship appointed yesterday, was changed by the Conference and the following five persons were named as a committee:—Revs. H. Yamaka, G. Iinuma, M. Hori, K. Obata, S. Mikami.

M. Takaki moved that a committee of three be appointed by the Chair to deal with the matter of Conference expense. It was so ordered, and M. Takaki, K. Takasaki, and S. E. Hager were constituted the committee.

Y. Honda moved that the delegates be seated in groups according to their conferences. D. S. Spencer moved that the committee for this purpose consist of one from each of the three bodies, with power to fix the seats accordingly for the next session. It was so directed and S. Ogata, G. Iinuma, and B. W. Waters were named as the committee.

The Chairmen and Secretaries of the Standing Committees were reported.

**MAY 23.**  
SECOND DAY.  
Afternoon.  
Japanese  
assistant  
Secretaries.

Photograph of  
General  
Conference.

Secretaries'  
supplies.

Written  
reports and  
resolutions  
required.

Change in  
Committee on  
Public  
Worship.

Committee on  
Conference  
Expenses.

Seating of  
delegates.

**MAY 23.**  
SECOND DAY.  
Afternoon.  
Division of  
work of  
Committee on  
Discipline.

The Committee on Discipline through J. Söper, Secretary, reported the assignments made of parts of the Discipline to the several Standing Committees as follows:—"Special Advices" and "Social Reforms" to Committee on Moral Reforms; "Membership and Conferences" to Committee on Discipline; "Ministry" to Committee on Itinerancy; "Temporal Economy" to Committee on Temporal Economy; "Education" to Committee on Education; "Young Peoples Societies" to Committee on Sunday Schools &c; "Missions and Church Extension" to Committee on Missions and Benevolences; "Publications" to Committee on Publications; "Boundaries" to Committee on Boundaries.

Change in  
Committee.

Mitsutaro Takagi was chosen to take the place of H. Muramatsu on the Committee on Itinerancy.

Y. Hiraiwa explained the work to be done by these various committees on the Discipline.

Committee on  
terminology.

Upon motion of S. Ogata a committee of six,—two from each church,—was appointed to fix upon technical terms in Japanese to be hereafter used in our Discipline. The Chair named U. Bessho, G. F. Draper, Y. Hiraiwa, D. R. McKenzie, S. E. Hager, and K. Usaki.

H. B. Johnson's  
letter.

The English Secretary read a fraternal letter from Rev. H. B. Johnson, D.D., Superintendent of Japanese Missions on the Pacific Coast and the same was referred to the Committee on Fraternal Relations with directions that a suitable reply be made thereto.

Rev. Seimei  
Yoshioka  
introduced.

The Rev. Seimei Yoshioka formerly engaged in the Pacific Coast Japanese Mission and mentioned in the above letter was then introduced to the Conference.

Message from  
Gen. Booth.

Bishop Harris reported having called upon General Booth of the Salvation Army to express to him the

greetings of the Methodist people in Japan and that the General had sent thru him the following message: "Give my love to the brethren of the Conference."

**MAY 23.**  
SECOND DAY.  
*Morning.*

It was ordered that Memorials to be presented to the Conference be handed to the Secretaries properly marked, to be passed by them to the respective Committees.

Memorials.

Upon motion of J. Soper a committee of three from each church on Fraternal Relations was appointed as follows:—

Committee on  
Fraternal  
Relations.

M. E. Church,—G. F. Draper, H. Kawasumi, M. Suganuma.  
M. E. Church, South,—M. Hori, H. Nakamura, B. W. Waters.  
Methodist Church, Canada,—S. Ebara, H. H. Coates, N. Sakurai.

The Conference requested the Commissioners to state to the body at tomorrow's session the corrections which should be made in the Basis of Union in both the Japanese and the English editions. Bishop Cranston again requested that the members of the body should call attention of the Commissioners to any typographical errors that may appear in either edition.

Request to  
Commissioners

The Conference decided upon Monday evening May 27, at 7. 30 o'clock as the time for receiving Fraternal Delegates and on motion of H. H. Coates, Bishop Harris was requested to preside at this session.

Time for  
Reception  
Fraternal  
Delegates.

The following committee was nominated by J. Soper on Rules of Order and elected by the Conference, namely; T. Hotta, K. Usaki, H. H. Coates.

Committee on  
Rules of  
Orders.

On motion of M. Takaki, U. Bessho, M. Takaki, and J. C. Davison were elected a Committee on Translations and empowered to engage paid translators should this be necessary.

Committee on  
Translations.



**MAY 24.**  
THIRD DAY.  
*Afternoon.*

### FRIDAY AFTERNOON, MAY 24.

Dr. A. Carman called the Conference to order at 2 P. M. and announced a hymn which was sung. T. Ota then conducted the devotional exercises.

Approval of  
Journal.

The Journal of yesterday was read in both English and Japanese and, after correction, was approved.

Memorial by  
U. Bessho.

A Memorial presented by U. Bessho was referred to the Committee on Discipline.

Dr. Geo.  
H. Jones  
introduced.

The Rev. Geo. Heber Jones, D. D., fraternal delegate from the Methodist Episcopal Mission in Korea, was introduced to the Conference and accorded a seat on the platform.

Seating of  
Delegates.

S. Ogata reported on behalf of the committee on the seating of the Delegates indicating the place to be permanently occupied by each delegation.

Mr. Frank  
Arter in-  
troduced.

Mr. Frank A. Arter of the Methodist Episcopal Church, Cleveland, Ohio, was introduced to the Conference.

Open Doors.

Visitors were, on motion of G. F. Draper, allowed freely for the present to attend the Conference sessions.

Adjournment.

Various announcements were made, and at 4 P. M. the Conference adjourned with the benediction by Dr. S. H. Wainwright.

### SATURDAY AFTERNOON, MAY 25

**MAY 25.**  
FOURTH DAY.  
*Afternoon.*

Dr. Leonard  
presiding.

Dr. A. B. Leonard called the Conference to order at 2 P.M. and the devotional exercises were conducted by J. Soper and N. Yamaka.

Approval of  
Journal.

The Journal of yesterday's session was read in both languages and approved by the Conference.

T. Ando ill.  
Substitution of  
Mr. Kondo.

Announcement was made of the illness of Mr. T. Ando, one of the lay Delegates, who had therefore tendered his resignation as a member of this body, and Mr. I. Kondo was by vote of the Conference seated in his place.

The Secretary called the roll of the Standing Committees for presentation of memorials or reports. The Committee on Discipline made its Report No. 1, thru Y. Hiraiwa in Japanese, and thru J. Soper in English. On motion of G. F. Draper the Report was received.

**MAY 25.**  
FOURTH DAY.  
Afternoon.  
Memorials  
called.

Committee on  
Disc. Report  
No. 1.

On motion of K. Hirasawa it was ordered that reports of Committees be printed for careful consideration before adoption.

Order to print.

S. E. Hager moved that all reports on Discipline be laid on the table one day before final action thereon. Y. Honda moved as substitute that we defer decision upon reports presented until printed or mimeograph copies of the same have been distributed among the members for their careful consideration before taking final action thereon. The substitute prevailed.

Report No. 1 of Committee on Boundaries was presented by Y. Hiraiwa recommending the division of the territory into four Annual Conferences; Namely, Kyushu Conference, Kansai Conference, Chu-o Conference, and Tohoku Conference.

Committee on  
Boundaries,  
Report No. 2.

On motion of G. F. Draper it was resolved that the number of Annual Conferences be first determined and then refer the matter back to the Committee for further consideration and report.

No. of Annual  
Conferences.

J. C. Davison moved that we adopt the principle of four Annual Conferences. Much discussion followed, the speakers being limited to ten minutes each after two had spoken.

Y. Sekizawa moved to amend by making the number of Conferences two. After further discussion a count vote of the members was taken resulting in 27 for to 27 against and the Chair declared the amendment lost. A vote on the original motion was then called for by ayes and noes. G. F. Draper

**MAY 25.**  
FOURTH DAY.  
*Afternoon.*

moved that after the taking of this vote the Conference stand adjourned. The vote was then taken upon the original question and resulted in 28 for to 28 against.

Adjournment.

The Chairman declared the motion lost and at 6.10 P.M., after singing the doxology the Conference adjourned with the benediction by the Chairman.

### MONDAY AFTERNOON MAY 27.

**MAY 27.**  
FIFTH DAY.  
*Afternoon.*  
Dr. W. R.  
Lambuth  
presiding.

Dr. W. R. Lambuth called the Conference to order at 2 P.M. and presided over the session. S. H. Wainright conducted the devotional exercises.

Approval of  
Journal.

The Journal of the Saturday's session was read in both the English and Japanese, and was approved.

Permanent  
Record.

The English Secretary asked the will of the Conference as to what should be done to preserve permanently the record of this General Conference. On motion of J. Soper it was ordered that both the English and Japanese Journal be printed, and that a permanent record,—in type written form for the English,—be also preserved, the same to be certified to by the presiding officers and the Secretaries, and the Secretaries of the Conference were made a Committee to attend to the matter.

Commissioners  
provide expense  
of Journal.

Bishop Wilson on behalf of the Commissioners announced that the Commissioners would take pleasure in bearing the expense of printing these records.

Change of  
Committee.

H. H. Coates was appointed to take the place of R. Kanefuji on the Committee on Missions, the latter having resigned.

Delegations  
to complete  
Committees.

On motion of T. Ukai it was ordered that when a vacancy occurs on any Committee, the place shall be filled by the Conference delegation to which the absent member belongs.

The Secretary called the names of the Standing Committees for the presentation of Memorials, but none were offered.

**MAY 27.**  
FIFTH DAY.  
*Afternoon.*

G. F. Draper offered Report No. 1 from the Committee on Fraternal Relations, and the Report was laid on the table for later consideration.

Committee on  
Fraternal  
Relations.

H. H. Coates offered Report No. I from the Committee on Episcopacy, and this also was laid on the table for later consideration.

Com. on Epis.  
Report No. 1.

The Committee on Discipline reported that copies of their Report No. I had been printed and distributed as ordered by the Conference.

Report  
distributed.

Bishop Cranston then asked the privilege of addressing a few words to the Conference concerning the relation of Bishop M. C. Harris to the Japanese Methodist Church. Following his remarks the Secretary read the following letter:—

Bishop  
Cranston on  
Conference.

Tokyo, Japan, May 19, 1907.

Rev. M. C. Harris, D.D.,  
Missionary Bishop of the Methodist Episcopal Church  
For Japan and Korea.

Letter to  
Bishop Harris.

Dear Bishop:—

You are aware that the General Conference of 1904 by which you were elected Missionary Bishop of Japan and Korea also directed the appointment of a Commission fully authorized to confer with like Commissions from other Methodist Bodies supporting Missions in Japan, for the purpose of framing, if practicable, a Basis of Union, by which the several Conferences and Missions of the Churches concerned might be organized into one body constituting the Methodist Church of Japan. Of the desire of the Japanese Methodists leading to the above action, and of the measures since taken by the duly appointed Commissioners of the Methodist Episcopal Church in connection with like representatives of the Methodist Episcopal Church, South, and of the Methodist Church of Canada, looking to such union, you are also thoroughly advised, the Commissioners of our own Church having from time to time, freely communicated with you touching the progress of negotiations, and having been also encouraged in their work by your earnest advocacy of the movement.

At the outset of these negotiations the Commissioners representing your own Church and the General Conference by which you were elected, placed upon the records of the proceedings of the Joint Commissioners the enclosed statement setting forth your official status and consequent relation to the matter in hand, and their construction of the limitations and conditions upon which they might proceed with the negotiations, in view of the facts recited. With this action you are also acquainted,

**MAY 27.**  
FIFTH DAY.  
*Afternoon.*

The agreement reached in Buffalo, New York, in July last, has already been in your hands for some months. Nothing has transpired since that action by which your rights have been compromised. Now that representatives of the several Commissions are in Japan with full authority to conclude the negotiations and to organize the Church in Japan in accordance with the agreed Basis of Union, it becomes necessary before the final steps are taken by the Commissioners of the Methodist Episcopal Church, that they shall be officially advised as to your desire and purpose in the premises. The cordial assurances, given the Commissioners, from time to time, of your ready acquiescence in any plan they might deem expedient, cannot, of course, invest them with the powers they have disclaimed. Nor do they feel authorized to represent the General Conference even to the extent of accepting the resignation of your jurisdiction in Japan, as has been suggested.

The missionaries remaining on the field would naturally and lawfully be under your supervision, until the General Conference shall determine your future status and jurisdiction, should you choose to retain your relation to the home Church. Should your decision be otherwise, that point will remain to be considered by the Commissioners. Under the conditions you will perceive the importance of a prompt and definite statement of your decision.

In conclusion the Commissioners beg leave to express, not only their appreciation of the delicacy of your position at this important juncture, but their admiration for the earnestness with which you have advocated the Union so greatly desired by our Japanese brethren, while all the while aware that the success of the movement must inevitably precipitate this crisis in your personal and official life.

With fraternal regards,

(Signed) Earl Cranston,

A.B. Leonard, Commissioners.

Bishop Harris'  
Reply.

The following reply from Bishop Harris was then read :—

Tokyo, Japan. May 19, 1907.

The Rev. Bishop Earl Cranston, D.D., LL.D.

The Rev. A.B. Leonard, D.D., LL. D.,

Dear Brethren :—

Your letter, requesting me to inform you as to my decision concerning my future relation to the Methodist Episcopal Church in view of the impending organization of the Nippon Methodist Kyokwai, has been prayerfully considered.

After serious deliberation I feel compelled to reply that I have decided to continue in my present Church relations until the meeting of our next General Conference, not feeling at liberty to vacate the office conferred upon me by that body during the quadrennium. While my sense of duty to my own Church compels this conclusion I am at the same time ready to serve the cause of Methodism in Japan in any way that you or the Nippon Methodist Kyokwai may deem to be both lawful and consistent with the above decision.

I take this occasion to express my deep sense of appreciation of the great courtesy and consideration shown me in the negotiations and deliberations resulting in a Plan



of Organization for the new Church which, I believe, will meet the conditions in Japan and satisfy the Three Mother Churches.

May the Head of the Church grant you and your associates sure guidance in the discharge of your solemn duties.

Sincerely and fraternally,

(Signed) Merriman C. Harris.

**MAY 27.**  
**FIFTH DAY.**  
*Afternoon.*

The above two letters were briefly interpreted to the Conference by T. Ukai.

Bishop Cranston requested that this correspondence be spread upon the Journal. Y. Honda moved that it be so recorded and the motion prevailed.

Correspondence interpreted and placed on record.

On motion of G. F. Draper it was ordered that the Committee on Discipline confer with the Commissioners with a view to expediting the preparation of the Discipline so that the new Church may as soon as possible be formally organized.

Commissioners asked to assist formation of Discipline.

On motion of U. Sasamori it was directed that the report of the Committee on Boundaries be recommended, and that the said committee be enlarged by the addition of two members from each Conference, each Conference delegation to choose its own members. The Conferences were called and the following members named as additions to the Committee on Boundaries :—

Report Committee on Boundaries recommended.

Japan Conference,—H. Kawasumi, S. Sugihara.

South Japan Conference,—J. C. Davison, U. Sasamori.

M. E. Church, South, Conference,—S. Nishimura, S. E. Hager.

Canada Methodist Conference,—T. Ota, K. Takasaki.

Addition to Committee on Boundaries.

The following resolution offered by B.W. Waters, second by S. Nishimura, was voted unanimously :—

In view of the fact that Dr. John F. Goucher, President of the Woman's College, Baltimore, Maryland, who has been with us from the beginning of the General Conference, and has taken so deep an interest in all that pertains to the Union of Methodism in Japan, is soon to leave Tokyo for North China; therefore,

Dr. J. F. Goucher asked to address the Conference.

RESOLVED,—That we hereby earnestly request Dr. Goucher to address the General Conference on such topic as he may elect, immediately after the reading of the Journal at tomorrow's session.

**MAY 27.**  
FIFTH DAY.  
Afternoon.

The following resolution offered by G. F. Draper and J. Soper was approved by unanimous vote :—

Devotional  
services-special  
prayer.

Whereas it is of the utmost importance that every member of this General Conference should be in the highest sense fitted for the great work committed to it; and

Whereas this preparation can only be secured by the presence of the Divine Spirit in all our deliberations and plans; therefore.

RESOLVED,—that we devote half an hour each day during the sessions of the General Conference to special prayer for the outpouring of the Holy Spirit upon our hearts and labors; and that a meeting for that purpose be held from 1.30 to 2 o'clock in the Chapel.

Adjournment.

Announcements were made and at 4 P.M. the Conference adjourned with the benediction by Bishop Wilson.

### MONDAY EVENING, MAY 27.

Monday  
evening.

#### *Reception of Fraternal Delegates.*

Fraternal  
Delegates  
received.

At 7.30 P. M. Bishop M. C. Harris opened the session of the Conference set apart for the reception of Fraternal Messengers. After the singing of hymn 81, Y. Honda read the Scriptures and Dr. J. C. C. Newton led the Conference in prayer.

Bishop Harris  
presiding.

Hymn 323 was then sung, following which Bishop Harris in fitting words stated the object of the gathering and introduced the Rev. Seimei Yoshioka of the Pacific Japanese Mission, who brought words of greeting from the Japanese Christians of the Pacific Coast.

Rev.  
S. Yoshioka.

Rev. Joseph  
Kosand.

The Rev. Joseph Cosand, fraternal messenger from the United Brethren Church, expressed the interest of his people in our Methodist Union.

Dr. S. Motoda.

Dr. Sakanoshin Motoda, representing both the Y.M.C.A. and the Sei-kyo Kwai, brought expressions of kindly greeting and deep interest in our progress.

Dr. Geo. H.  
Jones.

The Rev. Geo. Heber Jones, D.D. of the Korean Conference, read a fraternal message full of interest, a translation of which was read by Mr. T. Funahashi.

Dr. Kaginosuke Ibuka, representative from the Nippon Kirisuto Kyo-kwai, brought appreciative words from the Presbyterian body in Japan.

The Rev. K. Kosaki represented the Kumiai Kyo-kwai (Congregational Church) in Japan.

The Rev. Geo. B. Smyth, D.D., Field Secretary of the Board of Foreign Missions, in the Pacific States division, was also presented as a reminder of the keen sympathy which American Christians have with the establishment of the Japan Methodist Church.

The fraternal session then closed with the doxology and the benediction.

#### **TUESDAY AFTERNOON, MAY 28.**

Bishop Cranston called the Conference to order at 2 P.M. and called upon the Rev. D. Hatano to conduct the devotional exercises.

The Rev. John F. Goucher, D.D., LL.D., President of the Woman's College, Baltimore, Maryland, in compliance with the previous request of the Conference, then delivered a stirring address indicative of his deep sympathy with the Methodism of Japan and containing sound advice to the Church now being organized, and taking leave of the Conference started at once on his journey to China; his address being rendered into Japanese by M. Suganuma. (See Appendix for Fraternal Address.)

The Journals of the previous session were read in Japanese and in English and were approved.

The Rev. C. H. D. Fisher of the American Baptist Mission and the Rev. K. Hoshino of the Presbyterian Church were introduced to the Conference.

On motion of Y. Hiraiwa a recess of thirty minutes was taken to allow the separate delegations to consult with the Commissioners with reference to the formation of the Discipline.

**MAY 27.**  
FIFTH DAY.  
*Evening.*

Dr. K. Ibuka.

Rev. K. Kosaki

Dr. Geo. B.  
Smyth.

**MAY 28.**  
SIXTH DAY.  
*Afternoon.*

Address of  
Dr. Goucher.

Journal  
approved.

Rev. C. H. D.  
Fisher.

Rev. K.  
Hoshino in-  
troduced.

Recess taken.

**MAY 28.**  
SIXTH DAY.  
*Afternoon.*  
Com. on Disc.  
Report No. 2.

Upon reassembling hymn 81 was sung, and Report No. II of the Committee on Discipline was presented, and on motion adopted.

Committee on  
Discipline  
increased.

One representative additional from each Church was, on motion, added to the Committee on Discipline, as follows :—

M. E. Church, South,—K. Usaki.  
Methodist Church, Canada,—D. Hatano.  
M. E. Church,—Y. Honda.

H. Karashima, a reserve delegate of the M. E. Church, South, was seated in place of S. Miyazaki.

Formation  
of Discipline.

On motion of G. F. Draper all matters bearing upon the formation of the Discipline were referred to the Committee on Discipline.

Committee on  
Boundaries.

Report No. II of the Committee on Boundaries was presented in the form of both a majority and a minority report.

M. Takagi moved the adoption of the Majority report, providing for four Conferences.

Minority  
report adopted.

Y. Sekizawa presented a Minority report, and H. H. Coates moved the substitution of the Minority for the Majority report, and the motion prevailed by a count vote of 30 to 28.

Previous  
question.

Y. Sekizawa moved that the vote be taken without discussion and this motion prevailed.

Names of  
Conferences.

On motion of Y. Honda the names of Conferences in the Minority report were changed so as to read Eastern Conference and Western Conference instead of Tohokubu Conference and Seinambu Conference.

Boundaries.

D. R. McKenzie moved that the boundaries between the two Conferences be so drawn that Gifu Ken and Aichi Ken together with the west coast as far as and including Toyama Ken shall be included in the western Conference, and it was so determined by a count vote of 41 for to 6 against.

Report No. 2 was then adopted as a whole.

H. H. Coates presented Report No. I of the Special Committee on Rules of Order and on motion of G. Iinuma the Committee's report was adopted without amendment. (See Rules of Order Page 35.)

M. Takaki presented the Report of the Committee on General Conference Expenses, in both English and Japanese, proposing the classification of expenses as follows, and the report was adopted :—

- I. Travelling Expenses.
  - 1.—Railroad Fare, Second Class.
  - 2.—Carriage or Jinrikisha.
  - 3.—Steamboat Fare, Second Class.
  - 4.—Lunches en route.
  - 5.—Hotel Bills.
- II.—Conference Lunches.
- III.—Stenographers.
- IV.—Printing and Stationery.
- V.—Employees.
- VI.—Incidentals

**MAY 29.**  
SIXTH DAY.  
*Afternoon.*

Rules of Order,  
Report No. 1.

Conference  
Expenses.

On motion it was decided that when the Conference adjourns it be to meet on Thursday at 2 P.M.

Adjournment.

At 5. 20 P. M. the Conference adjourned with the benediction by Dr. J. C. C. Newton.

#### THURSDAY AFTERNOON, MAY 30.

Dr. A. Carman presiding called to the platform H. Hirata who conducted the devotional exercises.

The Journal of Monday evening and of Tuesday afternoon sessions was read in Japanese and in English and approved.

**MAY 30.**  
SEVENTH  
DAY.  
*Afternoon.*

Dr. Carman  
presiding.

Journal  
approved.

By request of the English Secretary the resolution adopting the record of May 27 was reconsidered and the following language substituted for the motion of J. Soper concerning the Official Journal of the Conference :—

Official Journal.

RESOLVED,—that the Secretaries of this Conference be instructed to have the Journal of this General Conference in both the English and the Japanese language printed and bound and certified to by the secretaries respectively to be correct; and that the printed copies so certified shall form the Official Journal of this Conference.



**MAY 30.**  
SEVENTH DAY.  
*Afternoon.*

The Journal of the session of May 27 was then approved as amended.

The resolution adopting the Rules of Order of the Conference was, on motion of S. E. Hager reconsidered.

Rules of Order  
amended.

Section 26 of the Rules of Order was then amended by striking out "fifty members" and substituting the words "a majority", so that Section 26 shall read, "In the General Conference a majority of the members elected shall constitute a quorum."

Adjournment.

At 3 P. M. the Conference by motion adjourned to go into Committee work, and to meet again on Saturday at 9 A. M.

The benediction was pronounced by Dr. A. Carman.

#### **SATURDAY MORNING, JUNE 1.**

**JUNE 1.**  
EIGHTH DAY.  
*Morning.*

Dr. Leonard  
presiding.

Journal  
approved.

Dr. A. B. Leonard called the Conference to order at 9 A.M. and E. R. Fulkerson conducted the devotional exercises.

The Journal of the previous session was read in Japanese and English and was approved.

Committee on  
Missions  
Report No. 1.

The Standing Committees were called and the Committee on Missions thru H. Hirata, chairman, presented Report No. I on Board of Missions, Report No. II on Superannuation Board, and Report No. III on Church Extension Board.

On motion of J. Soper the Report was laid over for further consideration.

Committee on  
Publications.

The Committee on Publications, thru D. S. Spencer Secretary, reported having completed their work and handed the results over to the Committee on Discipline.

Change of  
Restrictive  
Rules.

K. Hirasawa rose to a question of privilege and by special permission of the Conference addressed the body with reference to the Restrictive Rule

in relation to the Articles of Religion, and upon his motion the Commissioners and the Committee on Discipline were requested to consider the wisdom of making a modification of the restrictive provisions.

**JUNE 1.**  
EIGHTH DAY  
*Morning.*

The Rev. A.C. Borden of the Canada Methodist Mission was introduced to the Conference.

Rev. A. C.  
Borden  
introduced.

The Conference then adjourned to 11 A.M. today.

Adjournment.

At 11.10 A.M. Dr. Leonard called the Conference to order, stated that the Committee required more time to complete their work and on motion the Conference adjourned to meet again at 2 P.M.

Reassembled.

### SATURDAY AFTERNOON, JUNE 1.

SATURDAY  
*Afternoon.*

Dr. W. R. Lambuth called the Conference to order at 2 P.M., and the Rev. G. Inuma had charge of the devotional hour.

Article 16.

Y. Hiraiwa, chairman of the Committee on Discipline, made an explanation of the work of that committee and the nature of its report including Article 16 on Civil Government in the Articles of Religion.

Trial of a  
Kantoku.

Those portions of the Discipline adopted by the Committee on Discipline with the approval of the Commissioners and relating to the General Conference and to the powers, duties and manner of trial of a Kantoku were read to the Conference in English by J. Soper and in Japanese by M. Hori.

Y. Hiraiwa, chairman of the Committee on Discipline announced on behalf of his committee and on behalf of the Commissioners, that the Discipline had now been completed in so far as necessary for the guidance and work of the Church for the next four years.

Completion of  
necessary  
Discipline.

On motion of H. H. Coates the Report of the Committee on Kantoku was taken from the table, and the same was read by the English and Japanese Secretaries respectively.

Report on  
Kantoku.

**JUNE 1.**  
EIGHTH  
DAY.  
*Afternoon.*

On motion of K. Ishizaka this Report was considered item by item.

Article I was adopted by an unanimous vote.

H. Hirata moved to strike out Article II of the Report, and the motion was lost by a count vote of 32 to 14.

Article II was then, on motion, adopted.

Article III was amended in the sense that the Conference proceed at once to the election of a Kantoku and was then unanimously adopted and the Report as a whole was adopted. It was then on motion ordered that the Conference spend a season in prayer before proceeding to ballot.

Prayer service.

The Chairman called to the platform Dr. Sasamori who conducted the prayer service.

Voting on  
Kantoku.

After explanations by the Chairman directing that the members should vote by delegations, and that the chairmen of delegations should report to the Conference the number of ballots cast by each of their delegations, the Chair appointed U. Sasamori, B. W. Waters, T. Ota, and M. Takaki as tellers.

Ballots cast.

The ballot was then cast and the chairman of each delegation reported the ballots cast by his delegation as follows:—

South Japan Conference M. E. Church, ... ..	8
Canada Methodist Church, ... ..	11
Japan Conference M. E. Church, ... ..	21
M. E. Church, South, ... ..	10
—	
	50

The tellers retired accompanied by two Assistant Secretaries, counted the ballot and reported as follows:—

Result of  
Ballot.

Whole number of votes cast, ... ..	50
Necessary to a choice, ... ..	26
Y. Yoshioka, ... ..	1
Y. Hiraiwa, ... ..	2
S. Ogata, ... ..	5
Y. Honda, ... ..	42



BISHOP VOICHI HONDA





The Chair declared Y. Honda duly elected to the office of Kantoku and A. B. Leonard conducted him to the platform where he was cordially received.

At the invitation of the Chairman, Dr. A. Carman then led the Conference in an earnest prayer for the descent of the Holy Spirit upon the man upon whom the lot had fallen.

Upon motion of J. Soper the Commissioners were requested to prepare the order of services and arrange for the consecration of the Kantoku at such time and place as they may deem best.

The Chairman then announced the portion of the Discipline already passed upon by the Committee on Discipline and the Commissioners.

The Rev. D. C. Greene, D.D. of the American Board Mission was introduced and addressed the Conference.

The Rev. Geo. B. Smyth was also introduced and addressed the body.

The Chairman announced the Consecration of Y. Honda as Bishop to take place in this chapel tomorrow at 3. P. M., Bishop Wilson to preach the sermon.

The Conference adjourned at 4. 45 with the benediction by Dr. Greene.

**JUNE 1.**  
EIGHTH  
DAY.  
*Afternoon.*  
Y. Honda elected  
Kantoku.  
Prayer by  
Dr. Carman.

Prepare for  
ordination.

Perfecting the  
Discipline.

Dr. D. C.  
Greene  
introduced.

Address by  
Dr. Smyth.

Consecration  
service  
announced.

Adjournment.

### MONDAY AFTERNOON, JUNE 3.

Bishop Y. Honda took the chair at 2 P. M. and conducted the devotional services, calling upon several members to lead the Conference in prayer.

The Journal of Saturday, both morning and afternoon sessions, was read in English and the Journal of the afternoon session in Japanese, and with certain corrections were approved.

Bishop Cranston made a statement noting in order the steps taken leading up to the organization of this

**JUNE 3.**  
NINTH DAY.  
*Afternoon.*  
Bishop Honda  
presiding.

Journal  
approved.

Bishop  
Cranston's  
statement.

**JUNE 3.**  
**NINTH DAY**  
*Afternoon.*

General Conference which had now become an accomplished fact. He gave notice of the consecration of Yoitsu Honda to the office of Bishop in due form at 3 P. M. yesterday under the following program, Bishop Earl Cranston presiding:—

Program of  
 Consecration  
 of Bishop  
 Honda.

Reading of Collect,—Bishop M. C. Harris.  
 Reading of Epistle,—Y. Hiraiwa.  
 Reading of the Gospel,—Dr. S. H. Wainwright.  
 Sermon,—Bishop W. A. Wilson.  
 Presentation of the Candidate,—Drs. Hiraiwa and Wainwright.  
 Address to the Congregation and Prayer,—Dr. A.B. Leonard.  
 Charge to Candidate and Questions, including the *Veni, Creator Spiritus*,—Dr. A. Carman.  
 Prayer,—Dr. W. R. Lambuth.  
 Laying on of Hands, The Six Commissioners, Dr. Wainwright, Dr. Hiraiwa, Y. Yoshioka, Bishop Harris.  
 Presentation of the Bible,—Bishop W. A. Wilson.  
 Prayer and Benediction,—Dr. A. Sutherland.

In conclusion Bishop Cranston congratulated the Conference upon the coming of this auspicious hour and presented Bishop Honda as the properly constituted Bishop of the new Church, to preside hereafter at the sessions of the General Conference.

Address of  
 Bishop Honda.

Bishop Honda then addressed the Conference, taking as the basis of his remarks the words of the Scripture,—“My yoke is easy and my burden is light.”

A. E. Rigby  
 seated.

On motion of U. Sasamori, A. E. Rigby was seated in place of E. R. Fulkerson returned to America; and on motion of J. Soper, C. Bishop was seated in place of Y. Honda elected Kantoku.

Resolutions  
 concerning  
 Bishop Harr s.

The following resolution concerning Bishop Harris, presented by K. Usaki and H. H. Coates was unanimously adopted.

We, the members of the first General Conference of the Japan Methodist Church, desire to place on record our high appreciation of the noble personality and valuable services of Bishop Merriman C. Harris, Missionary Bishop of the Methodist Episcopal Church in Japan and Korea.

His whole-souled devotion to the welfare of Japan and the Japanese people has deservedly won the honorable recognition of His Majesty the Emperor.

His enthusiastic advocacy of Methodist Union without regard to the effect to his own official relation to the united Church to

be, has called forth our profound respect and gratitude. And now that the new Church, for the organization of which he has with us labored and prayed, is about to enter upon its independent career under a Japanese Kantoku, we desire to assure him of our unfeigned love, and to express the hope that the Japan Methodist Church may always have his helpful sympathy and hearty co-operation in all its work.

(Signed) Y. Yoshioka, U. Sasamori, S. Nishimura,  
K. Kosaka, Y. Hiraiwa, B. W. Waters,  
T. Ota, Julius Soper, S. Ogata, Harper  
H. Coates, M. Takaki, J. C. Davison,  
K. Usaki.

**JUNE 3.**  
**NINTH DAY.**  
*Afternoon.*

In reply Bishop Harris fittingly recognized the honor conferred upon him and addressed earnest words to the Conference.

Bishop Harris' reply.

Kantoku Honda then addressed Bishop Harris personally beseeching him not to hesitate to assist the young Church by every means within his power or to advise concerning the administration of his office.

Bishop Honda  
to  
Bishop Harris.

Communications were read by the Japanese and English Secretaries inviting the Commissioners and the members of General Conference with their wives to be the guests of the uniting Churches at a social meeting upon the lawn in front of Bishop Harris' residence June 4, at 3 P. M. On motion of D. R. McKenzie the invitation was accepted.

Invitation to  
Social Meeting.

The Rev. H. Loomis, D.D. of the American Bible Society was introduced and addressed the Conference, congratulating the Conference and the Church upon its choice of Y. Honda to be the Kantoku. (See Appendix).

H. Loomis  
introduced.

Bishop Honda announced the desire of the Commissioners that twelve representatives be chosen to meet the Commissioners at the close of this session for consultation,—three representatives from each Conference. The following were then chosen on nomination of the chairmen of delegations:—

Twelve  
representatives  
to meet  
Commissioners.

**JUNE 3.**  
**NINTH DAY.**  
*Afternoon.*

South Japan Conference,—U. Sasamori, C. Nakayama,  
K. Kosaka,  
Methodist Church, Canada,—Y. Hiraiwa, M. Takagi,  
K. Takasaki.  
M. E. Church, South,—Y. Yoshioka, T. Kugimiya,  
S. Ninomiya.  
Japan Conference, H. Yamaka, K. Ishizaka, M. Takaki.

Y. Hiraiwa's  
Address to  
Commissioners.

Y. Hiraiwa by request of the Conference addressed the Commissioners expressing the gratitude of all the members for all the Commissioners had done to bring to a successful issue the efforts of the Japanese brethren for the union so happily consummated. On motion of M. Takaki it was directed that the address of Mr. Hiraiwa be spread upon the Journals of the Conference.

Request of  
Bishop  
Cranston.

Bishop Cranston requested that the addresses of this afternoon be recorded in such form that the Commissioners present may convey them back to the other nine Commissioners, the General Conferences and the home Churches, and Dr. Carman in fitting words urged compliance with this request.

Cablegrams  
ordered to  
Mission Rooms.

On motion of M. Takaki, the Secretaries and Mr. Takaki were made a committee to send in behalf of the General Conference, a cablegram to the Mission Rooms at New York, Toronto and Nashville expressing the joy of our Japanese brethren over the organization of the Japan Methodist Church and the election of the Kantoku.

Nagoya  
Memorial.

G. F. Draper presented a memorial from members of the churches in Nagoya asking that Nagoya and vicinity be connected with the Eastern Conference instead of the Western. In accordance with the Rules of Order the motion of G. F. Draper to reconsider the vote by which the boundaries were fixed was laid on the table until tomorrow.

Forward  
Movement.

H. Yamaka in behalf of the Special Committee on Evangelization presented a Report calling for a forward movement in evangelistic work all over

Japan to continue for one year or possibly two, at a probable expense of Yen 5,000.

**JUNE 3.**  
NINTH DAY.  
*Afternoon.*

On motion of S. Sugihara this report was laid on the table until tomorrow.

On the table.

The Conference then, at 4. 30 P. M., adjourned to meet tomorrow at I P. M. The benediction was pronounced by Dr. A. Sutherland.

Adjournment.

## **TUESDAY AFTERNOON, JUNE 4.**

Bishop Y. Honda presiding, called upon M. Hori who conducted the devotional exercises.

**JUNE 4.**  
TENTH DAY.  
*Afternoon.*  
Bishop Honda  
presiding.

The Journal of the Conference in both Japanese and English was read and after correction approved.

Journal  
approved.

M. Takaki reported for the Committee on sending a cablegram to Mission Rooms at New York, Nashville and Toronto as follows :—

“Gratitude to God and the Churches for Japanese Union. Repeat Toronto and Nashville. Honda Kantoku.”

On motion the resolution fixing the Conference boundaries was reconsidered and the petition from Nagoya people presented.

Conference  
Boundaries  
reconsidered.

S. Goto addressed the Conference representing the feelings of the Nagoya people.

H. H. Coates then moved that a vote be immediately taken to decide this matter, but the vote was lost by 17 for to 27 against.

Y. Hiraiwa then moved to refer the matter to a special committee of five which committee after full investigation should refer the matter to the Committee on Boundaries for final decision. This motion was lost by a count vote of 8 to 33.

On motion of K. Kosaka the question was then recommitted to the Committee of twenty on Boundaries, by a count vote of 30 to 10.

Recommitted.



**JUNE 4.**  
TENTH DAY.  
Afternoon.

Substitution on  
Com. on  
Boundaries.

S. Ninomiya, M. E. Church, South, Conference, was named to take the place of H. Nakamura in the Committee on Boundaries because of the necessary absence of Mr Nakamura.

For the same reason G. Iinuma took the place of T. Matsui on the same Committee from the delegation of the Methodist Church, Canada.

Also C. Nakayama, South Japan Conference, in place of E. R. Fulkerson on this same Committee.

Adjournment.

At 3. 15 P. M. the Conference adjourned with the benediction by the Chairman, to meet at 2 P. M. tomorrow.

### WEDNESDAY AFTERNOON, JUNE 5.

**JUNE 5.**  
ELEVENTH  
DAY.  
Afternoon.

Bishop Honda  
Presiding.

Journal  
approved

Kantoku Honda in the chair called upon H. Hirata to conduct the devotional exercises.

The Journal of yesterday in Japanese and English was read and approved.

A communication from the Aoyama Gakuin Literary Society was read, inviting the Conference to an entertainment on Friday evening June 7, at 6. 30 o'clock.

Ballot for  
Judiciary  
Committee.

On motion of J. Soper the Conference proceeded to ballot at once for nine persons,—three foreign missionaries, three Japanese Elders, and three Japanese laymen, to constitute a Judiciary Committee for the Japan Methodist Church. Two ballots were taken resulting as follows,—T. Kugimiya, C. Nakayama, C. Bishop and K. Takasaki having been appointed as tellers :—

Whole number of ballots cast	...	...	...	...	50.
Necessary to choice	...	...	...	...	26.
Y. Hiraiwa	...	...	...	...	35.
Y. Yoshioka	...	...	...	...	30.
S. Ebara	...	...	...	...	33.
J. Soper	...	...	...	...	29.
S. E. Hager	...	...	...	...	28.
D. R. McKenzie	...	...	...	...	27.

Later a second ballot was taken to complete the number on this committee with the following result ; S. Ebara having moved that the three receiving the largest vote be considered elected, which was carried.

Whole number of ballots cast,...	49.
K. Ishizaka,...	12.
T. Fugenji, ...	30.
K. Hirasawa, ...	25.

Dr. A. B. Leonard, about to depart for Korea addressed some farewell words to the Conference. (See Appendix).

**JUNE 5.**  
ELEVENTH  
DAY.  
Afternoon.  
Completion  
of ballot.

Farewell  
address of  
Dr. Leonard.

At the request of Kantoku Honda, S. Ogata replied in behalf of the Conference, expressing the high appreciation of the body for what Dr. Leonard has done in aid of Japanese Methodism. (See Appendix).

Reply by  
S. Ogata.

Bishop Cranston brought a message from the Commissioners concerning a memorial presented by the Conference to the Commissioners requesting a change in the Restrictive Rule as to the powers of the General Conference to change the Articles of Religion. The answer of the Commissioners is that the first step necessary to such a change would be to change the Article on Amendments, which would require another four years, and then to amend the Articles, which would require another four years. (See Appendix).

Reply of  
Commissioners  
on change of  
Restrictive  
Rules.

On motion the Report of the Committee on Fraternal Relations was taken from the table and adopted, the name of K. Ishizaka having first been substituted for S. Ogata. (See Appendix).

Fraternal  
Relations.

The Report of the Committee on Special Evangelistic Movement was taken from the table, and after discussion, was adopted. (See Appendix).

Forward  
Movement.

H. H. Coates offered Report No. II on the Kantoku. The Report was considered item, by item, Item I being referred to the Committee on Temporal

Report No. 2.  
on Kantoku.

**JUNE 5-  
ELEVENTH  
DAY.**

Economy, and Item II adopted, fixing the residence in Tokyo. (See Appendix).

Expenses of  
General  
Conference.

M. Takaki presented the Report on Expenses of the General Conference showing the expenses to aggregate about 1,341.25 *yen* and the Report was adopted. (See Appendix).

Adjournment.

On motion of H. H. Coates the Conference then adjourned to meet at 2 P. M. tomorrow. After announcements the benediction was pronounced by Bishop Cranston.

**THURSDAY AFTERNOON, JUNE 6****JUNE 6.  
TWELFTH DAY.  
Afternoon.  
Bishop Honda  
presiding.**

Conference session opened at 2 o'clock with Kantoku Honda in the chair. The Rev. W. A. Davis conducted the devotional exercises.

Approval of  
Journal.

The Journal of yesterday's session was read in both languages and was approved.

S. E. Hager  
resigns.  
W. A. Davis  
substitute.

S. E. Hager having been called away from the seat of Conference by an important matter, his resignation was accepted and W. A. Davis was seated in his place by order of the Conference,

Report No.  
on Discipline.

The Report of the Committee on Discipline, Report No. was read by the secretary of the Committee, M. Hori, covering Board of Missions, Board of Sunday Schools and Wesley Endeavor, Board of Education, Board of Publication, and a Board of Finance. The Report was adopted by the Conference.

Bishop  
Cranston on  
Basis of  
Union.

Bishop Cranston addressed the Conference concerning some points in the Basis of Union, especially with reference to the transfer of missionaries, between Japan and America, as contemplated in the Basis of Union under "The Relation of Foreign Missionaries to the Nippon Methodist Kyokwai," Section I. (See Appendix).

Relation of  
Missionaries.

On motion of U. Sasamori the matter was referred to the Committee on Discipline to prepare a resolution for submission to the General Conference.

**JUNE 6.**  
**TWELFTH DAY.**  
*Afternoon.*

On motion of K. Ishizaka the Committee on Discipline was ordered to embody in the Discipline some provision fixing a standard of salaries for pastors and evangelists.

Y. Hiraiwa for the Committee on Conference Boundaries reported that the memorial from Nagoya had been withdrawn and that the Committee recommended that the boundaries remain as previously determined. The Report was adopted.

*Nagoya  
Memorial  
withdrawn.*

On motion of H. H. Coates Reports Nos. I, II, III, of the Committee on Missions and Benevolences were taken from the table and adopted. (See Appendix).

*Committee  
on Missions  
Reports.*

In answer to questions from the floor of the Conference Bishop Cranton stated that the new Discipline became authoritative from last Saturday when in due form the Conference proceeded to elect the Kantoku, the Conference having given the Committee on Discipline full authority to frame the Discipline in consultation with the Commissioners; that this Discipline was therefore now effective; that up to the time of publication the manuscript copy will be authoritative for reference; that Dr. Lambuth has by the Commissioners been given authority to edit the English copy which shall be the basis for the Japanese translation; that the Commissioners assumed that the conditions would remain as at present for a year more or less, from the time of the last Annual Conferences; that hereafter the Kantoku has authority over the appointments of preachers except in the case missionaries. (See Appendix).

*Authority  
of the  
New Discipline.*

**JUNE 6.**  
TWELFTH DAY.  
*Afternoon.*

Committee to  
edit Discipline.

Upon nomination of the Committee on Discipline the following were chosen as a committee to edit, translate and publish the Discipline:—Y. Honda, Y. Hiraiwa, K. Hirasawa, M. Takai, D. S. Spencer, H. H. Coates, Julius Soper, and W. R. Lambuth, the latter representing the Commissioners and with final authority as to the English text.

Triers of  
Appeals.

J. Soper offered the following resolutions regarding Triers of Appeals and these were adopted:—

WHEREAS,—the book of Discipline provides for a Judicial Conference to be composed of Triers of Appeals chosen by the Annual conferences and

WHEREAS,—several months must elapse before the assembling of the Annual Conferences; therefore

RESOLVED,—that the delegates representing the territory of the respective Conferences, as heretofore defined by this General Conference, be authorized to nominate seven Triers of Appeals for each of the Annual Conferences; and upon confirmation of this General Conference those so chosen shall serve in said office until their successors are duly elected.

Adjournment.

On motion of Y. Hiraiwa the Conference adjourned at 4.30 to meet again at 7.30 this evening. The benediction was pronounced by J. Soper.

#### THURSDAY EVENING, JUNE 6.

**JUNE 6.**  
TWELFTH DAY.  
*Evening.*

Journal  
approved.

Kantoku Honda took the chair at 7.30 P. M. and D. Hatano conducted the devotional service.

The Journal of the afternoon was read in English and approved.

Place of next  
General Con-  
ference.

Moved by T. Ukai that the next General Conference be held in Tokyo. W. A. Davis offered as a substitute that the fixing of the place for holding the next General Conference be referred to the Special Business Committee to be chosen by this Conference and the substitute prevailed.

Church  
Property  
Corporation.

On motion of J. Soper the matter of determining upon a corporation or corporations for the holding of Church Property was referred to the Business Committee with power.



On motion a committee of eight,—four from each new Conference territory,—was appointed as a Nominating Committee to nominate to the Conference those to be elected upon the various General Conference Boards.

**JUNE 6.**  
TWELFTH DAY  
Evening

Committee to  
nominate  
Boards.

The following were chosen as the Nominating Committee :—

Western Conference,—M. Hori, C. Nakayama, K. Nagatani, D. R. McKenzie.

Eastern Conference,—M. Yamaka, G. Inuma, S. Sakurai, J. Soper. Y. Hiraiwa offered the following resolution concerning the relation of missionaries to the Japan Methodist Church and it was unanimously adopted—

RESOLVED,—that every missionary regularly appointed by the Methodist Episcopal Church, the Methodist Episcopal Church, South, or the Methodist Church, Canada, to work in co-operation with the Methodist Church of Japan as contemplated in the Basis of Union adopted by the Commissioners of said Churches, shall by virtue of such appointment be entitled to all the rights and privileges of actual membership in the Annual Conference where his service is being rendered, so long as his administration and conduct conform to our Discipline.

Relation of  
Missionaries.

Every such missionary, who may in writing elect to serve in this relation, shall be subject to the assignment and direction of the Missionary authorities of the Church by which he is supported, in consultation with the Kantoku.

In the event of his nonconformity to our Discipline, the Kantoku shall in writing so advise the missionary authorities of the Church to which such missionary is responsible; and the course to be pursued shall then be determined by consultation between the Kantoku and said missionary authorities.

(Signed) Y. Hiraiwa, U. Sasamori.

The deep appreciation and satisfaction felt by the missionaries at this kindly and generous act of their Japanese brethren was voiced by D. R. McKenzie, W. A. Davis, J. Soper, G. F. Draper, D. S. Spencer, H. H. Coates and A. E. Rigby.

Replies of  
Missionaries.

Bishop Cranston then addressed the Conference expressing his personal satisfaction at this gracious act, (See Appendix Fraternal Addresses).

Bishop  
Cranston's  
Address.

**JUNE 6.**  
**TWELFTH DAY.**  
*Evening.*

"Blest be the  
 tie."

Message from  
 Bishop Foss.

The Conference then joined with much feeling in singing the hymn beginning, "Blest be the tie that binds."

Bishop Harris reported having visited Bishop Foss, who lies ill in Yokohama, and brought from Bishop and Mrs Foss expressions of warmest sympathy and deepest interest in the new Bishop and Church.

Fraternal  
 messengers.

On motion of H. Kawasumi, G. F. Draper and H. Hirata were appointed to bear fraternal greetings to Bishop Foss.

Motion to  
 Adjourn to  
 meet.

On motion of T. Ukai the Committee on Fraternal Relations was directed to send a special letter of fraternal greeting to Dr. R. S. Maclay.

On motion of U. Sasamori it was determined that when we adjourn it be to meet at 11 A. M. tomorrow.

Resolution on  
 Transfers.

Y. Hiraiwa presented the following resolution regarding transfers which was unanimously adopted :—

RESOLVED,—that in the event that either of the mother Churches in North America shall thro its General Conference provide for reciprocal transfer of ministers or members between such Church and the Nippon Methodist Kyokwai, the Kantoku is hereby authorized to co-operate with any Bishop or General Superintendent of such Church in putting into practical effect the plan adopted, if by him deemed advisable, before the next ensuing session of this General Conference, when by suitable legislation the arrangement may be incorporated into the Discipline, if found expedient.

Standard of  
 salaries.

On motion of Y. Hiraiwa the matter of fixing the standard by which to determine the salaries of ministers and evangelists in aided churches was after amendment by motion of U. Sasamori, referred to the Business Committee of the General Conference in consultation with a committee representing the three Missions.

Committee on  
 Boundaries.

The Committee on Discipline thro the chairman, Y. Hiraiwa, reported to the Conference the Section

on Conference Boundaries as the same will appear in the Discipline, and the same was approved by the Conference.

**JUNE 6.**  
TWELFTH DAY.  
*Evening.*

The Committee on Nominations made its report and after considerable discussion the Report was, on motion of U. Sasamori, returned to the committee for further consideration and report by a count vote of 18 to 17.

Committee on  
Nominations.

The following resolution was unanimously adopted :—

Resolutions  
commending  
S. Nemoto, &  
T. Ando.

WHEREAS,—the Hons. Taro Ando and Sho Nemoto and Mr. Sen Tsuda have for many years devoted themselves to the Temperance Cause and other moral reforms, and by their labors have greatly enlightened and elevated public opinion on these vital subjects, and helped to advance the best interests of the people, so that hundreds rise up to bless them and their fellow laborers; therefore.

RESOLVED,—that we take great pleasure in placing on the Journal of this General Conference our high appreciation of the labors of these earnest and faithful workers in the Master's vineyard, and pledge ourselves to co-operate with them in every possible way in carrying on the glorious cause of Temperance and other moral reforms, never ceasing to pray that God's richest blessing may rest upon all their labors, and crown them with abundant success. We recommend to all our people the National Temperance Organization for their hearty support.

(Signed) Julius Soper, S. Ogata.

The Conference adjourned at 10.30 P. M. with the benediction by J. C. Davison.

Adjournment.

### FRIDAY MORNING, JUNE 7.

Kantoku Honda presided at the Conference session beginning at 11 A. M., the devotional exercises being conducted by S. Sugihara.

**JUNE 7.**  
THIRTEENTH  
DAY.  
*Afternoon.*

The Japanese Journal for yesterday both afternoon and evening, and the English Journal for the evening were read and approved.

Journal  
approved.

On motion of M. Hori the order fixing the number of members on each of the General Conference Boards was reconsidered and the numbers changed to agree with the report of the Nominating Committee which will follow.

Number of  
members on  
Boards re-  
considered.

**JUNE 7.**  
THIRTEENTH  
DAY.  
Morning.

After much discussion the report of the Committee on Nominations was again referred to the committee to report this afternoon. On motion of K. Ishizaka, Kantoku Honda was asked to be connected *ex officio* with this committee, and on motion of Y. Hiraiwa, H. Kawasumi and Y. Sekizawa were also added to the committee.

Adjournment

On motion of H. H. Coates the Conference adjourned at 12.30 to meet again at 2 P. M. in the Theological Institute, the benediction being pronounced by A. E. Rigby.

### FRIDAY AFTERNOON, JUNE 7.

**JUNE 7.**  
THIRTEENTH  
DAY.  
Afternoon.

A prayer service was held from 2.30 to 3 P. M. conducted by G. F. Draper.

Journal  
approved.

The Journal of the morning session was read in both Japanese and English and approved.

Change of  
Boards.

On motion the number of members to compose the Board of Finance was changed from 4 to 6; the number on Special Evangelization Committee from 10 to 18.

Report on  
Nominations  
adopted.

The Nomination Committee made its Report which was adopted as follows:—

#### I. *Board of Missions and Church Extension.*

Y. Hiraiwa,	S. Sugihara,	A. C. Borden,
K. Ishizaka,	G. F. Draper,	T. Ota,
C. Nakayama,	M. Takaki,	K. Nishiyama,
G. Suzuki,	Y. Ninomiya,	Fukujiro Okamura,
H. Nakamura,	S. Ninomiya,	S. Goto.
Yoshihira,	Tanaka,	

#### II. *Board of Sunday Schools and Wesley Endeavor.*

T. Ukai,	D. Hatano,	F. N. Scott,
K. Mito,	S. Ebara,	R. Ishida,
R. Shioya,	S. Nishimura,	

#### III. *Board of Education.*

U. Sasamori,	Y. Yoshioka,	J. C. C. Newton,
M. Takagi,	D. S. Spencer,	H. Hirata,
Kozo Nagano,	Shosuke Sato,	M. Ishizaka,
Chigaku Kikuchi,		Saburo Toyama,
N. Sakurai,		

#### IV. *Board of Publications.*

U. Bessho,	H. H. Coates,	T. Kugimiya,
T. Chiga,	T. Funahashi,	
Nobutaki Takagi,	M. Matsumoto,	S. Koba.

V. *Board of Finance.*

T. Kugimiya,	S. Ogata,	M. Suganuma,
Yuben Nishimura,		K. Takasaki,
K. Wada.		

**JUNE 7.**  
THIRTEENTH  
DAY.  
Afternoon.

VI. *Special Evangelization Committee.*

K. Ishizaka,	M. Yamaka,	C. W. Huett,
S. Ogata,	Hikoroku Tsuchiya,	Y. Hiraiwa,
D. Hatano,	D. R. McKenzie,	G. Inuma,
G. Ota,	K. Usaki,	S. E. Hager,
K. Kosaka,	C. Nakayama,	J. C. Davison,
G. F. Draper.		

VII. *Triers of Appeals.*

Y. Hiraiwa,	Hikoroku Tsuchiya,	
G. Inuma,	S. Ogata,	M. Yamaka,
H. Yamaka,	Saehachi Kurimura,	
K. Kosaka,	Tokutaro Nakamura,	
Y. Sekizawa,	Y. Yoshioka,	
Namiwo Yanagiwara,		M. Hori,
T. Ota.		

VIII. *General Conference Business Committee* (Nominated by the Kantoku).

*Ministers*,—T. Ukai, H. Hirata, U. Sasamori,  
H. B. Schwartz, Y. Hiraiwa,  
T. Ota, H. H. Coates,  
Y. Yoshioka, M. Hori,  
S. H. Wainwright.

*Laymen*,—M. Suganuma, Gompei Kurosawa, E. Ito,  
S. Nemoto, T. Ando,  
H. Nishiyama, S. Sakurai,  
S. Ebara, Shigeyoshi Uno,  
M. Nagatani.

Business  
Committee.

The members of the General Conference Business Committee were chosen by ballot of the members of Conference, K. Takasaki, J. Soper, T. Kugimiya and C. Nakayama having been appointed tellers. Two ballots were taken, the first to elect the ministerial members, the second to elect the laymen of the Committee. Forty three ballots were cast making 22 necessary to choice. Of those elected the number for each stood, Hirata 32, Coates 32, Sasamori 32, Hiraiwa 31, Yoshioka 29, Wainwright 28, Ebara 33, Suganuma 35, Nemoto 33, Ando 28, and Nagatani 28. S. Uno not having a majority of votes cast but having the highest number of those not elected, J. Soper moved that the Secretary cast a ballot for the Conference electing Mr. Uno and it was so done.



**JUNE 7.**  
THIRTEENTH  
DAY.  
Afternoon.  
Letter from  
H. Kosaka.

The Chairman read a communication from the Rev. H. Kosaki, President of the Evangelical Alliance, concerning the subject of Church Federation, and asking the Nippon Methodist Churches to join in this Federation.

Fraternal  
Delegate to  
Korea  
K. Kosaka.

K. Ishizaka stated that the Conferences of the M. E. Church and the M. E. Church. South, were to meet in Korea on the 18th instant and proposed that a fraternal messenger be sent to those Conferences, and K. Kosaka was chosen.

Fraternal  
Relations.

G. F. Draper reported in behalf of the Committee on Fraternal Relations that he had prepared letters to Drs. Maclay and Johnson, which would be forwarded by the next outgoing mail.

Support of  
Kantoku.

S. Sugihara reported for the Committee on Temporal Economy that the estimates for the support of the Kantoku as recommended by the Committee on Kantoku, had been approved by his Committee and were now recommended to the Conference for approval namely,

Salary...	...	...	yen 1800.00
Rent ...	...	...	400.00
Travelling...	...	...	800.00

The Report was adopted.

Mrs. Bishop  
Foss presented.

Bishop Cranston made the statement that Bishop C. D. Foss had been by illness prevented from attending this General Conference as he had intended but that Mrs Foss was present today,—the “Bishop of all the Woman’s Foreign Missionary work of the Methodist Episcopal Church throughout the world,” and he would beg the privilege of introducing her to the Conference. Mrs Foss was enthusiastically received and addressed the Conference. Mrs Bishop Cranston and Mrs Bishop Harris were also introduced and briefly addressed the body.

Mrs. Bishop  
Cranston.  
Mrs. Bishop  
Harris.

Bishop Harris,  
Bishop  
Emeritus.

Y. Hiraiwa spoke concerning Bishop Harris and his work for Japan, and moved a resolution that we elect Bishop Harris to be the *Bishop Emeritus* of

the Japan Methodist Church. The resolution was passed by a rising vote. Bishop Harris responded thanking the Conference for the honor bestowed upon him.

**JUNE 7.**  
THIRTEENTH  
DAY.  
Afternoon.

J. Soper presented the following concerning the Classification of Societies.

The Societies of the Japan Methodist Church shall be divided into three classes,—

Classes of  
Churches, based

1.—Self-supporting Churches, (*Jikyū Kyōkwaï*), which pay all expenses and pastor's salary.

On Self-support  
Principles.

2.—Aided Churches (*Hojo Kyōkwaï*): Aided Churches are those organized Churches which receive aid from outside sources, and in addition pay all their current expenses and at least one-fifth of their pastor's salary.

3.—Missions (*Dendōchi*): Missions are those Mission stations or Societies of believers which have not yet reached the financial status of Aided Churches. No Mission shall be organized into a Church with a Quarterly Conference until its membership numbers at least twenty adult full members, and is able to pay at least one-fifth of its pastor's salary.

Note.—The provisions of this classification shall be operative from and after the General Conference of 1911.

C. Nakayama moved to amend by making the proportion  $\frac{1}{8}$  of the pastor's salary to be the standard for Aided Churches. U. Sasamori moved to refer the whole matter to the Business Committee of the General Conference.

While this discussion was proceeding Dr. Carman rose to take farewell of the Conference. Bishop Honda detained him to make some remarks to the Conference on leaving, which he did. (For address see Appendix, Fraternal Addresses).

Dr. Carman's  
farewell.

Upon request of the Kantoku, Y. Hiraiwa responded to Dr. Carman in behalf of the Conference. (See Fraternal Addresses).

Reply of  
Dr. Hiraiwa.

The hymn beginning "Blest be the tie that binds" was sung with great feeling, and Dr. Carman took leave of the brethren.

"Blest be  
the tie."

Bishop Cranston arose with the remark that it might be well for him to take leave of the Confer-

Bishop  
Cranston's  
farewell.

**JUNE 7.**  
THIRTEENTH  
DAY.  
*Afternoon.*

ence at this time, and on invitation of the Chairman addressed farewell words to the brethren, to which brief response was made by U. Sasamori for the Conference. The hymn "God be with you till we meet again " was sung, and Bishop Cranston departed.

Motion to  
divide.

K. Ishizaka then moved to divide the question before the body so as to determine first the classes of churches, and the motion to fix three classes,- Self-supporting, Aided Churches, and Missions, then prevailed.

Motion lost.

The motion of U. Sasamori was then put and lost by a count vote of 18 to 20.

Recess.

The Conference then at 6 P. M. took a recess, while the main question was still pending.

### FRIDAY EVENING, JUNE 7.

**JUNE 7.**  
THIRTEENTH  
DAY.  
*Evening.*

Kantoku Honda called the Conference to order at 7.30 P. M. and F. A. Cassidy conducted the devotional exercises.

Journal  
approved.

The Journal of the afternoon was read in both Japanese and English and approved.

Short-hand  
report to  
be published.

It was agreed by the Conference that the record of the proceedings of the General Conference from the beginning, taken in short hand, should be printed with the regular Journal of the Conference, after being edited by the Secretaries, but also that the complete record be preserved.

Classification  
of societies  
reconsidered.

On motion of U. Bessho the matter of Classification of Societies was again taken up, and the matter referred to the Business Committee of the General Conference, with instructions to prepare a plan for classification and publish it before the ensuing meeting of the Annual Conferences. It was

understood that in order to put this into effect, the Bucho must send to the Business Committee a detailed statement of the financial condition of each church and preaching place on his district.

**JUNE 7.**  
THIRTEENTH  
DAY.  
*Evening.*

M. Takaki moved that the Business Committee assume responsibility for the General Conference expenses. M. Ishizaka moved to amend by adding for this purpose to the Business Committee the Committee on General Conference Expenses heretofore acting, and the amendment prevailed.

General  
Conference  
Expenses.

A. E. Rigby asked leave of the Conference to proceed on his journey to America by way of Siberia, and leave was granted.

A. E. Rigby  
excused.

T. Ukai on behalf of the Standing Committee on Sunday Schools offered the following reports:—

Committee on Sunday Schools and Young People's Societies, presented Report No. I and Report No. II. and these were adopted.

Committee on  
Sunday Schools.  
Report 1, 2.

(See Reports)

He also recommended on behalf of the Committee that the Sunday Schools of our Church co-operate as far as possible with the Sunday School Association of Japan. Also that Wesley Endeavor Societies be established in every charge where practicable, and these recommendations were approved.

On motion of T. Kugimiya it was determined that the raising of the expenses of the salary of Kantoku and other General Conference expenses be commenced from this month by assessing the members of the Churches according to the judgment of the Committee on Finance.

Collections  
ordered.

Y. Hiraiwa moved that the election of the Editor of the Church paper (Gokyo), be entrusted at this time and for the next four years to the Board of Publications, and the motion prevailed.

Official Editor  
to be chosen  
by Board of  
Publications.

On motion of J. Soper an Auditing Committee of three to audit the accounts of the Committee

**JUNE 7.**  
**THIRTEENTH**  
**DAY.**  
*Evening.*

on General Conference Expenses was ordered, the Committee to be named by the Kantoku. Chas. Bishop, K. Ishizaka and S. Ogata were appointed.

Resolution of  
thanks.

A resolution of thanks to the Aoyama Gakuin and to the Churches of Tokyo for their kindness in entertaining the General Conference was offered by M. Yamaka and passed unanimously.

Day of  
Pentecost.

M. Takaki offered the following which was unanimously adopted.

The birth, teachings and death of Christ are not without deep significance, but this we come fully to understand only when taught by the Holy Spirit. We would therefore earnestly recommend that throughout our churches the Day of Pentecost be observed by a special service, to the end that we may all be baptized with Fire from on high.

J. Soper offered a resolution of thanks to the Chairman and Secretaries and it was adopted by a rising vote.

Episcopal  
plans.

The Chairman requested that the General Conference Boards be organized as soon as possible. He further stated that he planned to visit the work in the North in the summer and in the South during the winter; that he did not propose to allow himself to do the work of pastors and presiding elders in the administration of the sacraments of Baptism and the Lord's Supper. He wished to show to the world that the peculiarity of the Methodist Kantoku is that he represents an office and not an order, that he is simply an elder in the church, set apart for the office of Kantoku as a matter of convenience in administration.

Work among  
Japanese in  
Korea to be  
fixed by  
Kantoku.

The relation of the work among Japanese in Korea to the Conference in Japan was, on motion of H. H. Coates, left to be fixed by the Kontoku after due investigation.

Unfinished  
Business  
referred to  
Business  
Committee.

On motion of H. H. Coates it was ordered that any business belonging to the General Conference



which may have been overlooked be referred to the Business Committee for adjustment.

Y. Hiraiwa excused himself for the remainder of the session.

The Journal of this session in both Japanese and English was read and approved.

The Kantoku thanked the stenographers for their faithful services. Prayer was offered by J. Soper and T. Kugimiya and the General Conference finally adjourned with the benediction by Bishop Harris.

**JUNE 7.**  
**THIRTEENTH**  
**DAY.**  
*Evening.*  
Journal  
approved.

Special prayer.

Final  
adjournment.



## **APPENDIX**



## STANDING COMMITTEES.

- 
1. Episcopacy,—S. Ogata, U. Sasamori, H. H. Coates, D. Hatano, Masayoshi Takaki, K. Takasaki, S. Nishimura.
  2. Discipline,—K. Ishizaka, J. Soper, C. Nakayama, J. C. Davison, Y. Hiraiwa, D. R. McKenzie, Mitsutaro Takagi, S. E. Hager, Y. Yoshioka, M. Hori, K. Nishiyama, S. Nishimura.
  3. Missionary,—H. Hirata, H. Tsuchiya, G. Iinuma, Y. Yoshioka, Y. Ninomiya, M. Suganuma, R. Kanefuji, R. Yoshida, K. Nagatani.
  4. Boundaries,—Y. Sekizawa, K. Kosaka, E. R. Fulkerson, Y. Hiraiwa, D. R. McKenzie, H. Tsuchiya, B. W. Waters, T. Kugimiya, M. Hori, T. Fugenji, T. Matsui, H. Nakamura.
  5. Sunday Schools and Epworth League,—T. Ukai, H. H. Coates, T. Kugimiya, Miss M. K. Seeds, K. Nishiyama, S. Miyazaki.
  6. Education,—Y. Honda, J. Soper, U. Sasamori, E. R. Fulkerson, Mitsutaro Takagi, H. H. Coates, D. R. McKenzie, Y. Yoshioka, B. W. Waters, S. E. Hager, S. Ebara, S. Nishimura.
  7. Publications,—U. Bessho, D. S. Spencer, T. Ota, D. Hatano, K. Usaki, Miss E. Russell, N. Sakurai, R. Yoshida, S. Miyazaki.
  8. Itinerancy,—M. Yamaka, J. C. Davison, G. Iinuma, S. E. Hager, H. Muramatsu, K. Nagatani.
  9. Evangelism,—H. Yamaka, G. F. Draper, K. Kosaka, Y. Hiraiwa, D. Hatano, S. E. Hager, K. Usaki, K. Takasaki, S. Ninomiya.
  10. Temporal Economy,—S. Sugihara, C. Nakayama, Y. Hiraiwa, S. Tsuchiya, T. Kugimiya, Y. Ito, S. Ebara, H. Nakamura, K. Nagatani.



- II. Moral Reform,—T. Ota, B. W. Waters, S. Nemoto, S. Koba, J. Kureta, S. Ninomiya.
- 

### SPECIAL COMMITTEES.

- I. General Conference Business Committee. (Nominated by the Kantoku)  
Ministers,—T. Ukai, H. Hirata, U. Sasamori, H. B. Schwartz, Y. Hiraiwa, T. Ota, H. H. Coates, Y. Yoshioka, M. Hori, S. H. Wainwright.  
Laymen,—M. Suganuma, Gompei Kurosawa, E. Ito, S. Nemoto, T. Ando, H. Nishiyama, S. Sakurai, S. Ebara, Shigeyoshi Uno, M. Nagatani.
- II. Committee on Credentials.—M. E. Church, G. F. Draper; Methodist Church, Canada, U. Sasamori, H. H. Coates, M. Ishizaki, T. Ota, S. Ebara; Methodist Episcopal Church, South, T. Kugimiya, S. E. Hager, S. Ninomiya.
- III. Committee on Public Worship.—H. Yamaka, K. Obata. G. Iinuma, S. Mikami, M. Hori.
- IV. Committee on Press—Dr. S. H. Wainwright, Masakichi Matsumoto, Chizo Nakamura, Zentaro Ono.
- V. Committee on Conference Expense.—M. Takaki, K. Takasaki, S. E. Hager.
- VI. Committee on Terminology.—U. Bessho, D. R. McKenzie, G. F. Draper, S. E. Hager, Y. Hiraiwa, K. Usaki.
- VII. Committee on Fraternal Relations, M. E. Church, G. F. Draper, H. Kawasumi, M. Suganuma; M. E. Church, South, M. Hori, H. Nakamura, B. W. Waters; M. Church, Canada, S. Ebara, H. H. Coates, N. Sakurai.
- VIII. Committee on Rules of Order.—T. Hotta, K. Usaki, H. H. Coates.
- IX. Committee on Translations.—U. Bessho, M. Takaki, J. C. Davison.

- X. Committee on Editing Discipline.—Y. Honda, D. S. Spencer, Y. Hiraiwa, H. H. Coates, K. Kurosawa, Julius Soper, M. Takagi, W. R. Lambuth.
- 

### GENERAL CONFERENCE BOARDS.

- I. *Board of Missions and Church Extension.*  
 Y. Hiraiwa, S. Sugihara, A. C. Borden,  
 K. Ishizaka, G. F. Draper, T. Ota,  
 C. Nakayama, M. Takaki, K. Nishiyama,  
 G. Suzuki, Y. Ninomiya, F. Okamura,  
 H. Nakamura, S. Ninomiya, S. Goto,  
 Y. Tanaka.
- II. *Board of Sunday Schools and Wesley Endeavor.*  
 T. Ukai, D. Hatano, F. N. Scott,  
 K. Mito, S. Ebara, R. Ishida,  
 R. Shioya, S. Nishimura,
- III. *Board of Education.*  
 U. Sasamori, Y. Yoshioka, J. C. C. Newton,  
 M. Takagi, D. S. Spencer, H. Hirata,  
 K. Nagano, S. Sato, M. Ishizaka,  
 C. Kikuchi, N. Sakurai, S. Toyama,
- IV. *Board of Publications.*  
 U. Bessho, H. H. Coates, T. Kugimiya,  
 T. Chiga, T. Funahashi,  
 N. Takai, M. Matsumoto, S. Koba.
- V. *Board of Finance.*  
 T. Kugimiya, S. Ogata, M. Suganuma,  
 Y. Nishimura, K. Wada, K. Takasaki.
- VI. *Special Evangelization Committee.*  
 K. Ishizaki, M. Yamaka, C. W. Huett,  
 S. Ogata, H. Tsuchiya, Y. Hiraiwa,  
 D. Hatano, D. R. McKenzie, G. Inuma,  
 G. Ota, K. Usaki, S. F. Hager,  
 K. Kosaka, C. Nakayama, J. C. Davison,  
 G. F. Draper,

VII. *Triers of Appeals.*

Y. Hiraiwa,	H. Tsuchiya,	M. Yamaka,
C. Iinuma,	S. Ogata,	N. Yanagiwara,
H. Yamaka,	S. Kurimura,	M. Hori,
K. Kosaka,	T. Nakamura,	T. Ota,
Y. Sekizawa,	Y. Yoshioka,	
<i>Editor of Gokyo, Rev. K. Usaki.</i>		

## REPORTS OF COMMITTEES.

## REPORT OF COMMITTEE ON DISCIPLINE.

(The of Committee on Discipline named on pages 35, 55 was subsequently enlarged so as to take in the Commissioners present at the General Conference, and by act of the Conference the work of that joint committee was made final, and its work accepted as the work of the Conference without further action. By authority of Dr. W. R. Lambuth, Secretary of the Commission, the English Discipline of the Methodist Church of Japan is therefore referred to as the authoritative report of the Committee on Discipline.

Many other Committee reports instead of going to the Conference for action thereon went to the Committee on Discipline, and were by that Committee incorporated in its own report.

DAVID S. SPENCER, *Editor of the Journal.*)

## RECOMMENDATION OF THE COMMITTEE ON DISCIPLINE.

1.—Whereas the full discussion on the floor of Conference of the Report of the Committee on Discipline will require more time than this Conference can possibly devote to the same, and

2.—Whereas it is necessary that the Book of Discipline prepared for the Japan Methodist Church receive the sanction of the Commissioners of the three uniting Churches before final adoption, and

3.—Whereas according to the Basis of Union the adoption of such a Book of Discipline is necessary to the organization of the Japan Methodist Church, and the election of the *Kantoku*,

IT IS HEREBY RECOMMENDED

That the Committee on Discipline be authorized to request the Commissioners of the three uniting Churches to co-operate with them in compiling and fixing the complete Book of Discipline, which shall be the law of the Japan Methodist Church for the next four years, such action to be final.

---

REPORT OF COMMITTEE ON EVANGELISM.

In response to a memorial from the Japan Conference of the Methodist Episcopal Church calling for a forward movement in evangelistic effort your committee would beg leave to report as follows in favor of such a movement.

METHODIST FORWARD MOVEMENT.

1st.—Purpose and Character.

The purpose of this movement is to celebrate the union of Methodism in Japan by a united effort to arouse the present membership to a stronger faith and to increased gifts and to proclaim the Gospel to those who know it not, that we may bring many to salvation.

2nd.—Time.

This special effort shall begin with the 1st of October of the present year and shall end with the 30th of September, 1908. With the understanding that, if the results warrant, it shall be continued another year.

3rd.—Limits of the Work.

The two conferences shall be divided into several districts for the most effective carrying out of the plans for general evangelization.

## 4th.—The General Plan.

The special committee appointed by the General Conference shall select a committee of preparation, and the plans for the work in each district shall be made by this committee in direct consultation with the pastors of that district.

## 5th.—Expenses.

We consider the fund necessary for this special effort to be 5000 *yen* for the year and would respectfully urge the Foreign Missionary Boards of the American Churches and the friends of the work both here and yonder to contribute this sum.

The travelling expenses and board of the workers sent by the special committee shall be borne by it, but all other expenses shall be met by the district in which the work is to be done.

## 6th.—Special Committee.

For the carrying out of this plan of work a committee of ten shall be elected by this General Conference, five from each Annual Conference, the "Kantoku" being in addition an ex-officio member of the same.

Respectfully submitted; H. Yamaka, Chairman

G. F. Draper, English *Sec'y*.

Committee on Evangelism.

---

COMMITTEE ON FRATERNAL RELATIONS.

Your Committee, realizing the great generosity of our Mother Churches, The Methodist Episcopal Church, The Methodist Episcopal Church, South, and the Methodist Church, Canada, in thus erecting by their united labors and gift a Methodist Church in Japan, and being desirous of manifesting our appreciation of their great kindness, we would recommend that this General Conference appoint fraternal delegates to the next General Conferences of each of the Mother Churches.



We would beg permission to nominate the following, with the understanding that the Bishop of the Methodist Church of Japan shall have authority to fill vacancies in these delegations, should any occur.

To The Methodist Episcopal Church.

Uichiro Sasamori.

Alternate Kameji Ishizaka.

To The Methodist Episcopal Church, South.

Minekitsu Hori.

Alternate Yoshihiro Tanaka.

To The Methodist Church, Canada.

Yoshisaku Hiraiwa.

Alternate Takashi Kuranaga.

Respectfully Submitted :

Gideon F. Draper, Ch'm.; Harutoshi Kawasumi, Sec'y.

## COMMITTEE ON "KANTOKU."

### REPORT NO. 1.

Your Committee respectfully recommends :—

1.—That there shall be one "*Kantoku*" for the Japan Methodist Church.

2.—That he shall devote himself exclusively to the duties of the office.

3.—That the Election of the *Kantoku* shall take place immediately.

Harper H. Coates, Chairman.

U. Sasamori.

Sec'y.

### REPORT NO. 2.

1.—That an appropriation of *yen* 3000 be set apart, for the annual expenses of the *Kantoku* as follow :—

Salary	<i>yen</i> 1800
Rent	400
Travelling Expenses	800
	<u>3000.</u>

2.—That the *Kantoku* reside in Tokyo.

Harper H. Coates Chairman.

U. Sasamori.

*Sec'y.*

### COMMITTEE ON BOUNDARIES.

Your Committee recommend:—

1.—That four Annual Conferences be formed as follows:—  
Kyushu Conference, Kwansai Conference, Chuo Conference,  
and Tohoku Conference.

2.—That the boundaries of these several Conferences be  
roughly defined as follows:—

(1) The Kyushu Conference to embrace all of Kyushu,  
Loochoo Islands, and Formosa.

(2) The Kwansai Conference to extend from Shimonoseki  
to the western boundary of Gifu Ken, including Hokurokudo as  
far as Toyama Ken, and the Island of Shikoku.

(3) The Chuo Conference to extend from Gifu Ken to  
Shirakawa no Seki, including Shizuoka Ken, Yamanashi Ken,  
Nagano Ken, Kanagawa Ken, Niigata Ken, Tokyo Fu, Chiba  
Ken.

(4) The Tohoku Conference to extend from Shirakawa to  
all parts of North Japan and Hokkaido.

(Signed) Y. Hiraiwa, Chairman,

Y. Sekizawa, Japanese Secretary,

B. W. Waters, English Secretary.

### MINORITY REPORT.

The Minority Report, presented by Y. Sekizawa and  
others, as follows:—

1.—That two Annual Conferences be formed, as follows:—  
The Seinambu Conference, and the Tohokubu Conference.

2.—That the dividing line between the two Conferences  
be the same as that between the Kwansai Conference and the  
and the Chuo Conference of the Majority Report.

# REPORT OF COMMITTEE ON GENERAL CONFERENCE EXPENSES.

Travelling Expenses	621.25
Meals	150.00
Stenographers	200.00
Stationary and Books	70.00
Incidentals	3000.00
	<i>yen</i> 1341.25

## HOW TO BE RAISED?

As there is no fund specially provided for defraying these expenses, Resolved:—that the General Conference ask the Treasurers of the four Missionary Boards to advance the funds under the proper conditions agreed upon, until the fund is raised.

## AS TO THE REMITTANCE.

The Committee proposed to raise this in these different ways;

1.—Special Contributions

2.—Church collections at the rate 10 *sen* per capita. This rate varies according to the sums of contribution of Commissioners.

---

## RESOLUTION.

We, the members of the first General Conference of the Japan Methodist Church, desire to place on record our high appreciation of the noble personality and valuable services of Bishop Merriman C. Harris. Missionary Bishop of the Methodist Episcopal Church in Japan and Korea. His whole-souled devotion to the welfare of Japan and the Japanese people has deservedly won the honorable recognition he has received at the hands of His Majesty the Emperor. His enthusiastic advocacy of Methodist union without regard to its effect upon his own official relation to the united Church to be, has called forth our profound respect and gratitude. And now that the new Church for the organization of which, he has with us

labored and prayed, is about to enter upon its independent career under a Japanese *Kantoku*, we desire to assure him of our unfeigned love, and to express the hope that the Japan Methodist Church may always have his helpful sympathy and hearty co-operation in all its work.

Y. Yoshioka.

U. Sasumori.

S. Nishimura.

K. Kosaka.

Y. Hiraiwa.

B. W. Waters.

T. Ohta.

Julius Soper.

S. Ogata.

Harper H. Coates.

M. Takaki.

J. C. Davison.

Kogoro Usaki.

---

## FRATERNAL ADDRESSES.

### DR. GOUCHER'S ADDRESS.

MAY 28, PAGE 57.

I have only twenty minutes to speak, if I give thirteen of them to the interpreter I shall have only seven left for myself. So I shall say what I have to say first in English, and let the interpreter interpret it afterwards.

I want to express my appreciation of what my eyes have seen, my ears have heard, and my heart has felt during these past few days. They have been days of delightful intercourse as far as I am personally concerned, and days of great profit and inspiration to me. I want to thank you that by your exceptional courtesy this enjoyment has been made possible for me.

I want to congratulate you on the relation which you sustain to this epoch-marking event. I congratulate you because of the nature of the work in which you are engaged. I congratulate you on its far-reaching importance. I congratulate you upon its vital relation to the coming of the time when our Lord shall "see of the travail of His soul, and be satisfied."

As I take it there is no period in the development of the history of the empire that is more critical than the present one, more critical because of the organized activities for the propagation of those religions stimulated by the activity of the Church, quickened with the fear of losing their grip, because of the progress which God has vouchsafed to you. There has been no time when the problems have been more vital, more critical, when they have needed more wisdom and greater consecration. With your 72,000 Buddhist temples, and your 193,000 shrines, and your 64,000 Shinto priests, and your 116,000 Buddhist priests, quickened to an unwonted activity and earnestness, and this buttressed by the traditions of the people, by history, by art and literature, by architecture, by habit, by social custom, the problem is one that has to do with determining conditions of great gravity, and the difficulty is increased by the fact that Christian virtues have been adopted in their outward manifestations, and the attempt has been made to manifest Christian sympathies and Christian charity without it being an interpretation of Christianity. For however beautiful be the record that has been made by your countrymen in many of these directions, yet it cannot be considered an interpretation of Christianity, because it was interpreting expediency and humanitarianism instead of Christianity, and therefore as cut flowers without root in that source from which they were developed, they will blast whenever there comes upon them a serious change in the political atmosphere, or a social necessity. The very manifestation of them, however, complicates the problem to the unthinking, and gives increased difficulties to the activities and achievements of the Church.

I want to congratulate you on your magnificent opportunity. The United States of America lost its opportunity and its loss has become your responsibility. The United States of America in the seventies and afterwards saw an increasing tide of Chinese students seeking education in our midst, who in the providence of God should have been prepared for determining the future of China, but by a restrictive law, a brutal law



brutally enforced demanded by a young commercial socialism, by an interpretation of that law which did violence to the very doctrines of humanity, that tide of students was interrupted and finally ceased. And yet those we educated among us, many of them, are taking the highest positions, and are determining the place of their empire. There should have been multitudes intensely desirous and ready to grapple with the problems now confronting them. The loss of our opportunity has become your opportunity—the opportunity of the Christian people of Tokyo to influence the 16,000 Chinese students, whose determining influence will be a dominant factor in the future of China.

Not only in the organization of this branch of the church you are facing the duty of so inspiring this nation as to make it a Christian empire, but you are facing the responsibility of putting the Christian impress in a large measure, upon the students coming from China. It requires not that you multiply your institutions, but that you intensify your institutions; intensifying their influence and making them more potential in their constructive influence.

I want to congratulate you further that God has given you a problem to face and grapple with, which exceeds all possibilities of human wisdom and human strength.

This is the way God treats His loved ones always. He honors them by the greatness of the commission which he gives them—not that he expects the impossible but he always honors his loved ones by giving them commissions impossible for them to fulfil. Excellency is not by might or powers of human wisdom, but by the Spirit of God. He would draw us or drive us to recognize our relationship and dependency on him in prayer.

And thus in having offered to you the organization of this branch of the church of Christ which will in large measure determine its aggressiveness and power and constructiveness in the future; he has given you a problem which no human mind is wise enough to solve but he fondly whispers to your conscience

"My wisdom is enough for you." Therefore, in a spirit of prayer, in a spirit of waiting upon God so that you will be able to know the mind of God you must under his guidance grapple with this problem.

The generations yet unborn will be debtors to your devotion. I may voice a fear, and that is that possibly in the responsibility that you feel you may be urgently solicitous of doing more than is necessary. It is not an exception in your case; it has been an error of the church in all ages. I trust you may be saved from this error. Away back when Judas went to his own, the disciples gathered together seemed to feel that someone must fill his place. They felt they must have one that had heard his words, one who had followed him in his teaching and could witness to his death. Oh how merciful God was to let the lot fall upon a man who was as near a cipher as a man could be. He let it fall upon Matthias, and that's all we know about it. Had he been a man of strong mind he might have changed the character of the whole church, but he was as near a cipher as could be and we hear nothing more of him.

He was preparing a man and He called that man on his way down to Damascus. The church would never have thought of looking among their persecutors for a man to take Judas' place.

At one time the children of Israel realized that God was preparing them for a sovereignty. They wanted to choose a king. He had in preparation for them David, the shepherd boy. The Lord let their choice fall upon Saul, and what affliction he brought to them.

Let me urge you as a friend of Japan,—let me urge you—bide a wee without wearying and don't anticipate too largely.

Leave something for them to do four years hence at the General Conference. Might I suggest in this connection—I am sitting at a different angle and studying the same problems—it might be well to consult the Commissioners more, they have had great experience in the churches which they represent, and you may simply put in suggestions. Into your Discipline put only those things that are absolutely necessary, and then appoint

a strong committee to watch developments during the next quadrennium considering the construction etc., and submit the Discipline at the next General Conference.

Don't study the polity of this church only, the other churches have many good things in them. Nothing is too good for Japan. God never puts up a rush order. Let this be a matter of much meditation and correspondence and study and prayer. And give this committee authority with power to determine the administration, to last simply through the quadrennium, and you will be better able to interpret necessities, you will know your own field better, you will have experience which you don't now possess. And a breadth of vision will characterize the Japan Methodist Church which can't be realized if you bring into fuller life the Discipline at this time. You should also give this committee fraternal power to receive messages from other branches of the Methodist Church. And let them understand that while you are greatly pleased with yourselves and each other, that your joy would be increased by intercourse with them.

And Oh that we may have a united Methodism. A Methodism united to God, a Methodism united in spirit, a Methodism united in its purpose, a Methodism so united that the very existence of it, as it interprets itself in speech and life and activities and purpose, shall interpret God. I am glad to hear that your committee is considering the question of young people's work. There, is the hope of the nation. The young people will dominate Japan two decades hence.

What we are accomplishing now was largely in the minds of young people two decades ago.

Brethren keep close to the hearts of the children; with their simplicity, with their impressibility, with their hearts as soft as wax, but as enduring as bronze.

I have sometimes wondered whether Peter did the greater work, or Andrew, in bringing him to Christ.

It will not be given to all of us to do some great thing, but if we are lowly and full of God's spirit, it may be given to us

to teach some infant life, to move some youth to such purpose as to bring to it a vision of God, to strengthen its relationship to Him, that when we are gone and forgotten that life shall be a tower of strength, which shall accomplish a thousand fold more than we could ever have done.

It was my privilege some years ago to be in Mexico, away up on the side of Popocatepetl at a little native town a feast was given me by the head man of the town, and before going in to that feast I went into a little bit of a chapel [so small that it would go between two of those pillars]. The roof was of reeds, the walls were of mud, there was an opening for the door and no windows. I stood there, and through an interpreter I spoke to them. There on the mud floor just in front of me were 20 or more children. After the meeting I complimented them on their patience and quietness. I told them that I had 2,000 Sunday School children in my S. S. in Baltimore; and I asked them now to prepare a message to the children in Baltimore. And presently a little fellow, tan-skinned and black eyed and with straight hair stood up. I said to him: 'Well, my little fellow, what is it,' he said, 'Tell the children of Baltimore that the children of Paniclo say. 'We will run you a swift race to see who learns the most about Jesus.'

And if I can take back this message from Japan to my home land 'The Methodist church of Japan has girded itself to run the Methodist church of America a swift race to see who will learn the most about Jesus,' it will give them hope and that hope will give you glory.

---

#### ADDRESS OF DR. GREENE.

JUNE 1ST. PAGE 63.

It is certainly a great pleasure to me as a member of the Congregational body to be here before you this afternoon, and bring to you in an informal way at least, the greetings of my brothers.

In common with you all I am sure the last few years have impressed upon my mind more and more strongly the weight of responsibility which rests upon the Christians in Japan. With the widening responsibilities of the Japanese nation the responsibility which rests upon us Christians as become more and more weighty. And if I am not mistaken it is a sense of this increasing weight which rests upon you that has drawn your hearts together, and has made you feel more and more strongly that you must economize your strength and every means that providence has placed in your power, so that you may bring forth the largest fruits for the glory of your common Lord. And I trust that this union which you have consummated may prove the harbinger of still broader and more effective unions which shall represent to the world so strongly, so plainly that none can doubt, that whatever the differences of names were in the past, we are all one in our purpose to seek first the glory of God. I know you have much business still before you and I must not interrupt it further.

I leave you with the assurance of my hearty good wishes and my earnest prayers in behalf of the success of the union which you have so grandly consummated.

---

#### ADDRESS OF DR. SYMTHE.

JUNE 1ST. PAGE 63.

Brothers I am glad that I am here to-day. I feel that this is a day of great importance, of historical importance to the church of Japan.

I have felt ever since I came to this conference that I was in Heaven. (Or the next place to it at Aoyama.) Most people think that you can't go to Heaven unless you die. But I think it is heavenly to be at a place where these three Methodist Churches sit down together and form one. I believe that we shall have the same kind of Heaven in America very soon. Because the example of all these churches coming



together in Asia will bring us together in America in time. Now I travel about five thousand miles every year, and for the last seven or eight months wherever I have gone I have spoken about this union of Methodism in Japan. And wherever I have spoken of it the people have heard of it with delight.

And then I want to congratulate you on what you have just done. I want to congratulate you on the selection of your leader, and on the leader you have chosen. I believe that under God's guidance he will lead you into greater places than you ever were before.

While I have been sitting here this afternoon and watching you select your leader I have been thinking of an old friend of Japan, a missionary who lives in California and whom I went to see just before I came out here. This was Dr. Maclay who was here as a missionary for several years. A few days before I left America I traveled about six hundred miles to see Dr. Maclay, and ask him if he had any message to send to the Methodist Church in Japan. The old man's eyes filled with tears, and he said, "Yes I have a message. Tell the brethren in Japan that I pray for them every day: and that I shall continue to pray for the new church—continue to ask God's blessing upon the union which is soon to be effected. I shall not take more of your time. But I may simply say, for myself I shall pray for this new church. I hope that this day is but a beginning of the largest growth that this church has ever seen; and that you will go on doing your full work towards the bringing of Japan to the service of Jesus Christ."

---

#### STATEMENT OF BISHOP CRANSTON.

JUNE 3RD. PAGE 63.

The Conference will remember that in the address of the Commissioners, presented on the first day, a certain order of proceedings was recommended. That order contemplated, an organization thro the adoption of a Discipline. It stated further that after such organization of the General Conference



thro the adoption of a Discipline which should define the powers of the several conferences, which should work subordinate to the General Conference, you would proceed with other functions. Among these functions were the election of a Bishop and the institution of such agencies and boards as the Conference might desire. After the order taken by the General Conference, the Discipline was announced as having been completed at your session last Saturday. At that time the Conference took up the matter of electing a Bishop. The Bishop whom you chose was yesterday consecrated to his office.

I do not know that this is the time for me personally or officially to say the words which are all the while pressing for utterance: I do not think it is.

For the commissioners I must thank the conference for its confidence and courtesy up to this hour. And I am sure that they would have me congratulate you that this auspicious hour has come. Your General Superintendent having been elected and consecrated—as you have now been advised through the official reading of your minutes as to the facts in the case—it will be a pleasure to me, on behalf of the commissioners to present him to you as your presiding officer from this hour forward. By your large vote you have shown your general confidence in his character and fitness. We shall all desire, and pray that he may receive the daily blessing of God, and all the qualifications for his work which were so eloquently described in the record of St. Paul by the preacher yesterday. The conference will rise.

Brethren we present to you in the name of the churches in America, to the churches now uniting to represent the Methodist Church of Japan: "*Kantoku HONDA*".

And as God has called him to this high office you owe to him the loyalty of your hearts, and the service, the highest and best which you are capable of rendering as his helpers in the Kingdom of Christ.

## DR. LOOMIS' ADDRESS.

JUNE 3RD 1907. PAGE 65.

It gives me great pleasure to be here to day. And I give you sincere congratulations upon the results which you have achieved. We have been looking with great interest at the proceedings of this Conference. This question has been in the hearts of many of you for many years past, and we rejoice to-day in seeing that it has come to such a perfect and I trust prosperous consummation.

Twenty five years ago I took a class of young men in Yokohama and a member of that class is the man whom you have recently chosen as your Bishop.

I have always looked upon his course with the highest admiration. It has been that of a servant of Jesus Christ, and you have made no mistake in choosing him as your Bishop. I congratulate this Conference on the choice it has made. And I congratulate my friend and former pupil.

Heretofore I have always been glad to do anything I could for you, and I shall continue to assist you in supplying to you the soul and spirit (of Christianity) which is the Word of God.

---

ADDRESS OF DR. JONES.

MAY 27. PAGE 56.

The Methodist Episcopal Church in Korea sent Dr. Geo. Heber Jones as Fraternal Delegate to the General Conference and he was very kindly received. He spoke at the fraternal session which was held May 27th, other speakers being Dr. Ibuka representing the Presbyterian church and Dr. Kozaki of the Congregational Church. Dr. Jones' speech was as follows:

"Dear Fathers and Brethren:—

"I esteem it a privilege and an honour to present to the First General Conference of the Methodist Church in Japan the greetings, congratulations and best wishes of the Church in Korea. We have watched with great interest the steady

progress of the Christian faith in the Japanese Empire ; the wise reconstruction of the institutional and political life of the people in accordance with the dictates of the highest enlightenment ; the marvellous rise of your nation to a place among the world powers of to-day, and the achievement by Japan of a place of responsible leadership among the nations of the Far East. The separate and independent organization of a Christian Church in the midst of conditions like these is an event of the highest importance.

"We congratulate you upon the union of the three Churches which have so much in common, and which through this union will find their strength multiplied manifold. In the midst of new conditions sectarian differences become confusing. True and essential Christianity, that which all churches are proud to possess in common has been the most potent formative force in all that is best in the life of the nations of the West. From it have come those ideals which have guided the nations onward and upward, and that mysterious but indispensable strength necessary for the realization of those ideals. It is your splendid responsibility to become a factor in fostering those ideals, and a channel through which the divine aid to realize them may be secured.

"In the midst of the increasingly complex life of your noble nation the formal organization of the Christian Church is one of the most hopeful signs of the times. Your great leaders already foresee a time of testing to the nation. The problems of business, industry, education and politics are so urgent and serious that the men who shall solve them must be men of the highest character. It is the part of the church as the conserver of moral and spiritual life to produce such men, men of the highest type with courage, righteousness, moral conviction and backbone and correct life. These are the needs of organized society and the Church meets them only as it meets the needs of the individual man in his struggle with the sin and sorrow of life.

"There is only one equipment for this high and serious vocation, the baptism of the Spirit of God. Only as the Holy

Spirit shall lead and control, penetrate and infill, energies and enlighten both as individuals and as a Church will you be able to meet your high duties. May this first General Conference be marked by a pentecostal enduement of the Spirit of God upon the Church in Japan.

"On behalf of the Church in Korea I assure you of our prayers and our affection. We are glad to report a large growth for the church there. Including all classes of membership we have taken in 21,000 converts this past year. The growth of our sister churches has been equally encouraging, so that it is safe to say that the evangelical churches in Korea have over one hundred thousand converts in the Empire to day. This movement of the Koreans into the Christian Church bids fair to become national in proportions. The humble day labourer and the man of noblest ancestry alike seek the comforts of the Christian religion. Without distinction of poverty or riches, patrician and plebeian alike are found in our ranks.

"The growth in character and strength is equally encouraging. We have several churches with over a thousand members each. We have one circuit with over seven thousand members of all classes upon it. One presiding elder has over two hundred groups of Christians under his care, so many in fact that it is a physical impossibility for him to reach them all and spend a day with each group though he should travel continuously the whole year. The Koreans are not a wealthy people, but the Christian religion has brought material prosperity to many of them, and our Korean brothers do nobly in the matter of self-support. Our leading churches are fully self-supporting and maintain mission churches of their own. A large part of the Korean church is cared for by volunteer or unpaid pastors, local preachers, exhorters and class leaders. It is to the self-sacrificing loyalty and activity of these men and their steadfastness in the midst of persecution and temptation that we must attribute the success of the work in Korea.

"From the Peninsula we watch with intense interest the developments in Japan, for Providence has bound up together

the destinies of the two nations. Nationally a new life opens up before Korea. Japan has sent her veteran statesman to to advise and guide Korea, the man to whom in the largest sense Japan herself owes so much—the most conspicuous statesman in Asia to-day, Marquis Ito. Plans for the reform of the government, codification of the laws, development of the industry and business of the people and extension of education have been formulated and in a comparatively short time most promising results achieved. In spite of difficulties which necessarily for the present encumber the situation the outlook is most hopeful. As a church in Korea we deliberately stand aloof from all politics, but find our work, as it relates to the production of strong character, of honest, upright true men, most intimately related to the regeneration of the nation. The coming ten years promise to be the most eventful in the history of Korea.

“Brethren a new day for the Far East is upon us. May the Churches in Japan and Korea go forward hand in hand to accomplish the splendid work given us of God, and in union of heart and purpose with our sister Church in China speed the day when our Saviour Jesus Christ shall become the great guiding force in all the life of the Far East.

---

DR. HIRAIWA'S ADDRESS TO THE COMMISSIONERS.

JUNE 3RD. PAGE 66.

Highly honored and beloved fathers in Christ, the Commissioners of the mother churches in U. S. and Canada; the vote of this Conference has conferred on me the honor of addressing you and expressing our gratitude to you for what you have done in accomplishing our long cherished hope and wish for Union and autonomy of the Methodist Churches in Japan. Dear Sirs: the completion of the organization of the General Conference and of the new Church we have just seen with our eyes in the introduction of the new *Kantoku* by you after his election



and consecration yesterday and we gratefully attribute this to your pains-taking effort and heavily brain-taxing labor.

This union Movement has, of course, a history of past years, and is not of recent origin ; but it has not been a short time either since your appointment as the Commissioners on the matter by the respective General Conferences of the mother-churches, which kindly entertained and approved the idea, and wish of ours for the Union, during which time, we heard, you had repeated meetings of interview between the Commissioners in Baltimore, New York and other places on the Continent of America with various results, and you came at last to our country, the far off eastern Empire of Japan on the Continent of Asia, to reach your final conclusion for the Union. We think that such a Union and autonomy of the Church as we have just consummated and inaugurated has no parallel in the history of Missions.

Dear Sirs : it was not a mere wish to be separated from you and to have our own way that we have sought and obtained this Union and autonomy, but rather from our sincere desire the better to promote the kingdom of God in Japan thereby ; and we do not like to be entirely severed from you but to have a closer and stronger moral relation with you than before. We shall always look up to the Churches you represent, as children do to mothers, for your further guidance and sympathy. Neither shall we forget all the sympathy, favor and help the Mother-Churches gave us in the past, and we would endeavor to please our Father in Heaven, and to gratify the desire of the Mother-Churches concerning us, by faithfully fulfilling our duty and mission here in Japan with the help of our Master and His Spirit.

Now, Dear Sirs : I have opened to you by these statements our hearts in grateful appreciation of your labor for us on behalf of the General Conference, and we wish you to kindly convey the above expressed sentiments to the Mother-Churches when you return home. We hope and pray you may have a pleasant journey and safe return home by the protection from above, and the Divine blessing be with you all. Amen.



## FAREWELL REMARKS OF DR. LEONARD.

JUNE 5TH. PAGE 69.

Mr. Chairman and brethren, I purpose leaving your city about 4 o'clock this afternoon and I want simply to say a word of good-bye before leaving.

I think none of us probably really appreciate the importance of the event that has transpired here during the session of this conference. It is a conference that will hold an important place—a very important place—in the religious history of the Japanese Empire. In many respects it will hold the same relation to the Methodist Church of Japan that the Christmas conference held in Baltimore in 1784 held to the whole of American Methodism. The first Methodist Society was organized in America in 1776. And from 1776 to 1784 Methodism in America was really a foreign mission.

During that period the Methodist Societies in America were under the supervision of Mr. John Wesley by such persons as he appointed to be superintendents of the work. Reinforcements were sent over from time to time from England and preachers were raised up on the ground. But in Sept. 1784 Mr. Wesley specially appointed Dr. Cook as the first superintendent of American Methodism. He gave to Dr. Cook the authority to consecrate Francis Asbury to the same office. But on reaching America and making known to Mr. Asbury his authority from Mr. Wesley Mr. Asbury declined to be consecrated to the superintendency unless he should first be elected by the societies that were then organized in America. This made it necessary to call a conference of the preachers that were then serving the society. The said conference was called and met in Baltimore on Christmas day 1784. Mr. Wesley recommended that the societies in America should be self-governing and also recommended that the Episcopal form of church government should be established. The conference elected Thomas Cook and Francis Asbury as their first superintendents or bishops. Thomas Cook having been already consecrated by Mr. Wesley

proceeded by the aid of elders to consecrate Francis Asbury as the superintendent or bishop of the Church.

You will easily see how all this corresponds to what has transpired here in Japan. In 1872 the Methodist Episcopal Mission was founded in Japan. The Canada Methodist Mission was founded in the following year. In 1876 the Methodist Episcopal South founded its Mission in Japan. These have all been regarded as foreign Missions (in America) up to this time. And now with the full consent of the churches named this general conference has been held and the Methodist Church of Japan has been founded. Having then been duly organized you have proceeded to elect a bishop, and this man is the Asbury of Japan. I have said that I will always covet Bishop Honda his position. I think if I had his blood and his equipment that there would be no position that could be so desirable to do a great work for God than the one that he holds. But while he bears a tremendous burden, I am sure that every member of this General Conference will do all in his power to hold up Bishop Honda and make his work a signal success. I count myself most fortunate together with my fellow commissioners to have been privileged to take part in the organization of this church; and I shall feel no less interested in it in the years to come than I have in the years that are passed.

If this movement proves to be a success as I believe it will, your example will be followed in other parts of the world.

The Methodism of China looking to what has transpired here has already taken steps to bring together the various branches of Methodism working in that empire into one organization. I found the same question under consideration in our work in southern Asia. So that if you make a success of this new movement your example will be followed I believe in many parts of the world.

And now I take great pleasure in bringing to you the heartiest sympathy and congratulation of the Board of Foreign Missions of the Methodist Episcopal Church.

It is not likely that it will ever be my privilege to be here

in Japan again, and in bidding you good-bye today I shall not expect to meet you again in a conference session ; but I shall watch your course with unceasing and deepest interest.

---

### REPLY OF DR. OGATA.

JUNE 5, PAGE 69.

Dr. Leonard, I am suddenly called upon to address you and therefore I am not prepared to say what I might appropriately say. At any rate, I consider it a great honor to address you on this occasion. I certainly voice the sentiment of the brethren of what has been heretofore the M. E. Church in Japan, and also the members of this General Conference, when I say that we very highly appreciate all you have done for Japan during the last two decades. We are, indeed, very grateful to you for the valuable help you have rendered us from time to time, and ever since the Union Movement started you have followed it with a deep interest and given your aid for its advancement. It was a very wise step the General Conference at Los Angeles had taken to appoint you one of the Commissioners with full power to form the Union of Methodism that had so long been contemplated in Japan.

We are very glad that you have been here with us to consummate this noble undertaking. We wish you could stay with us till the General Conference is over ; we are sorry you leave us to-day. But the most important part of the work is now done and we hope to complete the rest of the work in a day or two more.

I assure you, your name will henceforth appear in the history of Methodism in Japan as one who gave a helping hand in laying its foundation. We know you will take a deeper interest than ever before in the welfare of our new Church and you will continue to sympathize with us and to help us. After you go home, whenever you meet any one who does not understand our situation and may have doubts and wrong impressions as to

our aim and purposes in forming this union, please explain fully to such a person, the true, situation of our new Church and our true, sincere God-fearing purposes.

Yes, this new Church is an independent Church, but it is so only in a certain sense of the word. She is like a daughter given away in marriage, she is not cut off from her mother altogether; her name is not changed, even, she retains her sweet old name, "the Methodist." She is peculiar, she has three mothers on the American Continent who are kind, loving and sympathetic, every one of whom is just as dear to her as the other two and she claims the affection of each of them, she hopes, ere long, to raise their grand children in China, Korea, and other countries in the Far East to delight them.

In closing these short remarks, I assure you, Dr. Leonard, our most earnest prayers and sincerest wishes for your success will follow you wherever you go and moreover we pray that the Lord may guide you on your homeward journey and bring you safely to your loved ones at home.

---

## BISHOP CRANSTON ON CHANGE OF RESTRICTIVE RULES.

JUNE 5, PAGE 99.

A few days ago there came a memorial to the Commissioners containing a question as to the possibility of amending the first Restrictive rule laid down in the Basis of Union. It was not to amend the First Restrictive Rule, but, to inquire whether there was any process by which this restriction could be taken out. I will read the first sentence of Amendments. "Upon the concurrent recommendation of three-fourths of all the members of the several annual conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions excepting the first article."

Now the first article forbids the altering or changing of any of the Articles of Religion. So your question referred to us really meant this, is there any process by which the Articles of Religion may be changed? The Commissioners instructed me to answer that question in this way: The only process by which the Articles of Religion can be changed is by first changing the rule as to Amendments. To amend the article providing for Amendments by striking out these words, "except the first Article," would perhaps open the way. It would take you four years to do that, and then it would take you another four years to get in any amendment. I hope it will be a long time before you start in on that eight years' job. The Methodist Episcopal Church has grown to be over three millions strong with that rule standing in the way all the time. The Methodist Church, South, has grown to be almost two millions strong in spite of that embarrassment. If any brother here is disposed to be uneasy about it I hope he will get his own consent unanimously to wait until this church is two million strong before he introduces this matter into Conference. But as Paul said about some of his writings, I speak not this last by authority. But what the Commissioners authorized me to say is what I said as to the time required and the processes by which this provision as to amendments may itself be amended. I may say further that I suppose the Commissioners might have left that article out. But it was talked about in Buffalo, and talked about since. And we have felt that it would not be wise by leaving it out to make a distinction between the churches in Japan and the churches in America. The articles of religion I am very sure will never be an embarrassment to you. Some day when that enterprising brother in the Methodist Church, South, overtakes Bishop Wilson and succeeds in getting before our common Methodism a plan for changing the Creed, then we will ask the Church in Japan to join with the Churches in America in establishing a creed for Methodism, and we will have the same creed when we are through as we had before.



## BISHOP CRANSTON ON TRIERS OF APPEALS.

The Triers of Appeals appointed by Annual Conferences cannot serve in this Church. You would have a tremendous lot of them if they did. It would not be lawful for these triers of appeals to serve in the new Church.

---

## BISHOP CRANSTON ON TRANSFERS.

JUNE 6th. PAGE 70.

In the Basis of Union there is a provision concerning the easy transfer of ministers and members between the mother Churches and the Church of Japan. The object of that at the time it was enacted was to make it possible for American missionaries working in Japan and Japanese missionaries working among the Japanese in America to be easily transferred, if the work required it, from the Japan Church to the American Conferences and from the American Conferences to the Japan Church. It was to be reciprocal. That matter can be brought before the American General Conferences in one of two ways,—either the Commissioners may bring it forward in their reports, which they will be very apt to do, or the Japanese General Conference can take an action expressing willingness to enter into such an arrangement, or put into their Discipline a clause authorizing the *Kantoku* to respond in case either of the churches makes such a law during the present quadrennium. I am not prepared to advise as to what course you had better take. I simply call your attention to it, and leave the matter to your judgment. If you take action we will report it to our General Conferences. If you take no action, we will report what we have printed in the Basis of Union. In either case the matter will get before the General Conference in as clear a shape as possible.

One other remark, that is to the effect that if they take it up here, the Committee on Discipline had better report a clause to go into the Discipline, that would be simply a proposition.

BISHOP CRANSTON ON THE DISCIPLINE BECOMING  
EFFECTIVE.

JUNE 6, PAGE 71.

I have been catching little parts of the discussion as translated to me on the platform. It was announced last Saturday that the Discipline so far as necessary for the working of the Church had been completed. You at once proceeded to an election under that announcement, so that the Discipline became operative at that time. You have been doing business since that time under that authority. You were thus constituted a Church, or you could not have been transacting such business as has occupied your attention. Now that Discipline was created by your authority conferred upon the Committee, which authority was final. It required the approval of the Commissioners. That approval was given as the formation of the Discipline progressed, the Commissioners taking part in the deliberations. Certain other points not then before the whole Conference have had to be completed since, such as the creation of those Boards for benevolences, or education. Such is true also of the Ritual, which had not been passed upon. So I take it your Discipline is already in effect. Now the publication of of the Discipline is another matter. Provision has been made for the publication, but that is a matter requiring time, and during that time you may have some questions arise, and you may want to know how they can be settled. They can only be settled by referring to the authorized manuscript in which form the Discipline now exists. That Manuscript is in charge of Dr. Lambuth, representing the three Churches. He has been given the authority to edit the English edition, which is to be the basis of the Japanese translation. There is to be associated with him a committee on publication. Now as to the holding of the next Annual Conferences, that has been treated all along by the Commissioners as a settled question, namely, that the Annual Conferences will meet about a year from the time of the last meeting of the several conferences. It

might be a little more, or it might be a little less, as your Kantoku determines. In that clause of the Basis of Union which speaks about the assignments continuing until changed by the authorities of the old churches, that was done with the view that the conferences would not be repeated immediately, but would come along in their due course next year. I do not know that there is any other question,—if there is no other question you would like to ask.

As to the place of the next Conference, the conferences that I held, left appointing of the place in the hands of a committee, the other conferences would want something to say about it, and so we appointed committees. These committees would have to act with our committees in settling the place of the next Conference.

Is there any other question? Ques: What about the place of the next General Conference? Ans. That is one of the things you ought to determine, and you can either fix it or leave it to the standing Business Committee as you please. If any questions arise as to Discipline, it seems to me the main course would be to refer them to the Kantoku, who would of course go to the Publishing House where the manuscript will be kept. There are two or three brethren, one or two in each of your churches, who are almost omniscient as to what the Discipline contains. They have fed upon it more frequently than upon their meals. Some of the have slept over it and dreamed about it. I don't think Dr. Hiraiwa can preach anything else for the next six months than Discipline. If any of you have any serious questions, for example, if Kantoku Honda should be stationed in some other part of the country, go and listen to what Dr. Hiraiwa says in his dreams.

Question, Sasamori: We settled the questions of boundaries, and we have now two conferences. Now the conferences which will meet next time, are they the two new conferences or the four old ones?

Ans: Two conferences come together according to your boundaries as I understand them. For good or ill, for better or

worse, your old conferences are gone. The present assignments are by authority of the home churches. That does not prevent the Kantoku from changing the appointments as he may see fit, except of foreign missionaries. He would have to consult, of course, with the presiding elders before making such changes. As to the President of Conference of Canadian church, we will have to ask Dr. Carman.

---

CRANSTON ON GENERAL CONFERENCE  
ACTION *RE* MISSIONARIES.

JUNE 6TH. PAGE 73.

I am glad Bro. Hiraiwa read that paper in English so that I could understand him. I think, if I may use one of Bishop Moore's expressions, brethren, that you have "done yourselves proud." I could not as Commissioner or as Bishop have asked the Conference to take such an action as this. This action could not have been taken unless it had been your own. We are all of us liable to be misunderstood. The Commissioners cannot go about and explain to every preacher in the United States the reasons for all they have done, any more than the Japanese brethren can go and explain to every person why they desired independence in their organization. There never was a movement so good in this world that it did not meet opposition, and there never were methods so wise that they did not receive criticism. The Commissioners have no fear as to the authority or the reasonableness of anything they have done, nor as to the value of the outcome in the future. But we do appreciate the fact that there are a great many people in this world, and some of them in our churches, who will be asking questions and wondering at this or that feature of this great business, questions which there will be nobody at hand to answer; and I appreciate this action because it contains in itself in so large a measure an answer to every question which can grow out of a suspicion of the methods of our Japanese brethren. And if I were asked tonight in what respect the

brethren of this General Conference would have shown a better spirit, a more grateful recognition of the mother churches than they have done and a more dutiful sense of appreciation than they have shown,—if I were asked in what respect they could have improved upon these manifestations of themselves, to the home churches, and to the other churches, I could have no reply. I cannot think of anything that you could have done better than what you have done. And if you had set yourselves the task of making the work of the Commissioners at home in the next General Conferences easy, you could not have succeeded better than you have done in the methods that you have adopted. Our anxiety has been for your future, for your success. And knowing how far that depends upon the good will of the people of the home churches, we have been concerned lest something should be said, or some action of yours left in such shape as to allow what might seem to be a rational criticism. But you have left no room for that. You have made our task as easy as it could have been made. I trust that our missionary brethren may show themselves always entirely worthy of the confidence you have placed in their fidelity. I sincerely pray that you may have together a most delightful fellowship and that the most extravagant desires of your hearts be fulfilled in all your labors. You have trusted largely your Kantoku. We propose to vie with you in this matter of confidence in Kantoku Honda. You have had excellent leaders among your own brethren. I have been greatly pleased with the ability in leadership as well as the spirit in which they have gone about their task. Now, brethren missionaries, the Basis of Union gave you certain privileges, and the Commission believed at the time that they were stipulating in your behalf about all that they were justified in asking; and notwithstanding the fact that the Japanese brethren have gone far beyond what the Commissioners asked in that they made it possible for you to hold appointments on equal footing with themselves,—notwithstanding, I say, that they have done this, extending to you the privileges of their



conferences, I cannot refrain from expressing my hope that in no respect you will withhold the exercise of the largeness of your privilege, and in that particular the Japanese have committed to your own conferences entire jurisdiction over your character and over your own moral conduct, and at the same time they have left the way open for you to sit in judgment upon them. I know of nothing like this in the history of Churches. If I were in the place of a missionary I should feel a great delicacy about accepting any appointment, any duty that would compel me to sit in judgment upon the character of the Japanese brethren. This is a privilege that never should be exercised by an American towards a Japanese brother unless exercised by a Japanese towards the American. Let the Japanese have free jurisdiction over their own men, and their character. This is not said in authority, it is simply the expression of a judgment, and I believe every missionary will feel as I feel about it, and conduct himself accordingly. I do not think this would interfere with the Presiding Elders informing the Conference as to the ability of faithfulness of a young preacher in his jurisdiction. That is simply an administrative duty, and does not fall within the purview of judicial proceedings. Now, brethren, I think that I do not speak extravagantly when I say that I believe that every one of my colleagues would feel tonight just as I feel, and render to your action as hearty recognition as I accord. Maintain the spirit in which you have started, I feel safe in pledging you the continued love and care and help of the churches at home.

---

#### DR. CARMAN'S FAREWELL.

JUNE 7TH. PAGE 79.

Well, Bishop, and dear brethren, there is no time to express my thoughts or feelings and my hopes now. I am looking with great satisfaction on this Conference, and see here more men than Christ chose to convert the world. Jesus Christ our Lord had great faith in God and in the truth of God, and in

his ministry to earth. And he chose a small number of men so that it might be evident that it is God's truth that conquers and not the power of men. So I only want to say to the brethren, have faith in God, and in the truth of God, do not go speculating here or making surmisings there. Don't float in mists or in clouds. But gird on the Spirit which is the word of God. I believe your Kantoku will do that; I believe the pastors will do that. I believe the missionaries will do that; I believe the laymen will do that. And then this Methodist Church of Japan, by the grace of God, shall win great victories. After serving you with my poor ability as well as I could, I shall now in the good providence of God, go to my home and shall pray for the Kantoku, and I shall pray for the pastors, and I shall pray for the missionaries, and I shall pray for the schools, and I shall pray for the societies, and will pray for all the work that this Methodist Church, by the grace of God, is doing in Japan. And so I will say good by to my fellow Commissioners, and will say good by to the dear Bishop Harris, and I will say good by to all. God bless You.

---

DR. HIRAIWA'S REPLY TO DR. CARMAN'S  
FAREWELL ADDRESS.

JUNE 7TH. PAGE 79.

Very reverend and affectionate father Dr. Carman,—I have been requested by the General Conference to address to you some words of farewell in response to what you have just now spoken.

My heart is full, however, and I cannot express what I should I like to express. I have been associated with you so long, ever since you first came to Japan. I went to your home country where we became intimately acquainted with each other, and I know your heart and you know mine. You have been very kind, and always full of sympathy for the Japanese Church. I know that you will pray for the work in Japan, in the future as in the past. Ever since the union

movement was started you were in sympathy with it. And now we see the result of this movement before us. And since you came this time to this country you have been working with us, helping us to complete the Discipline, advising us, so that the General Conference and the new Church might have a good start.

The whole Church wishes that you would stay longer with us ; but you have other duties at home. By the establishment of this new Church your relation to us is somewhat changed ; nevertheless your Christian relation is not changed. We will always remember you, and pray for your success as long as the Church continues to exist in this country. We will remember your work done on our behalf and your unchanging sympathy and earnest prayer for us.

God bless you and spare you for many years to come, and may He grant that you may long be a mighty and strong leader in Israel. May God bless you most abundantly. God be with you on your way home and give you a successful voyage back to your people.

---

#### BISHOP CRANSTON'S FAREWELL ADDRESS.

JUNE 7TH. PAGE 79.

It will hardly be worth while to disturb you in your work, but if you will indulge me I should like to say a few words of good-bye.

I have already expressed to you my thanks for your many courtesies and my great satisfaction with the manner in which your work has gone forward up to this hour.

I have never had a duty just like this. I have been associated with my Church for many years. I have had pastorates and have gone away from them, but always with the hope of seeing the people again. I would not dare to compare myself with Paul except as a man, and as a man I think I know somewhat of his feeling when he felt sometimes that he

was looking upon the people whom he had loved and who loved him—looking upon them for the last time.

The business that brought me here is now almost completed. So far as I am concerned it is quite done. But it has brought me into a much closer relation to you and to the work in Japan than I had expected would be the case. When I came first to Japan in 1898 it was to preside over the Annual Conference of our own Church. And when that duty was done I said farewell to our people not then expecting that I would ever see this beautiful land again. But other bishops had been before me and others came after me, and I felt as if I were but one that had an interest in the work which they and I were doing.

It was a beautiful relationship that grew up between Dr. Carman and the people here, over whom he presided for so many years. That more intimate relationship which bound hearts so closely together has been denied to the bishops of our Church who came and went one after another. But this duty has given me a peculiar relation to all the Methodist brethren, ministers and laymen of Japan. I have been with you long, only to know you better, and I have worked with you until with some of you I have formed very pleasant friendships.

I have heard it said in other days that the Japanese people could not shed tears—that they repressed their feelings. I have enjoyed a luxury here to-day in seeing that you brethren are not ashamed of tears. I have heard many tender speeches when brethren of the conferences were separating from each other. But I have never had the pleasure of listening to such an eloquent speech or more truly tender than I heard from Dr. Hiraiwa a few minutes ago addressed to his beloved superintendent. Brethren do not be afraid to show your feelings; there is a power in spiritual feeling by which people are strangely moved towards God. I feel very grateful that it has been given to me in these latter years of my life to be identified with the movement which has been so delightfully concluded in this General Conference. And I may not tell you how much good it has done the Commissioners individually to be related to each

other as we have been in bringing forward this work of union in Japan. We came together as strangers, and I have learned to love these men, so that it is with real sorrow I have parted with them one by one. I have watched the merging together of the men of this First General Conference with peculiar interest. At the beginning I observed that you gave yourselves certain seats, but in these latter days you have crossed over and mixed up, and that really you are showing signs of forgetfulness,—that is forgetting that you ever were other than one body. Let this brotherly love continue. Suffer no differences of opinion to separate you from one another—to divide heart from heart.

Love your Discipline, brothers and keep to your rules. Honor and respect the law of your Church as you respect the law of your Empire.

To day I looked into the face of the man whom you all revere beyond any other men,—the face of your Emperor. When he extended to me his hand, and I looked into his face, I saw not the face of a young man but the face of a man upon whom had rested the burdens of government until the face told a story of the sorrows and burdens he had carried for his people. May I tell you the thought that was uppermost in my mind; it was this: Oh that I could say to your Majesty—that propriety would allow me the privilege of saying that there is a body of Methodist subjects who will pray for you always, who will pray for your health and for the well fare of the Empire and who will pray even more earnestly that God will pour his grace into your heart and strengthen you for these great burdens that you are carrying for your people. Brethren, your Emperor—if that were the best way to serve you—your Emperor would willingly die for you. Jesus Christ did die for you.

Love your country; revere your Emperor; worship and adore and serve with all your power Jesus Christ your Lord and Saviour.

Your nation is progressing gloriously. May this new Church keep step with the progress of the Empire, and the glory of Heaven rest upon your achievements through peace.



What I have seen and heard here inspires me almost with a spirit of prophecy and indulging that spirit I see a bright and blessed future for the Methodist Church of Japan. Not by organization, not by the perfection of your Discipline or Government but by the spirit and might of the Truth—as Dr. Carman has told you—you will prevail. May God's blessing be upon you always, and, as one by one you drop out of the ranks here and go to meet in glory the King of Kings may he welcome you and crown you with Life Eternal.



# PROPOSED BASIS OF UNION BETWEEN THE SEVERAL METHODIST BODIES WORK- ING IN JAPAN.

---

## ARTICLE I.—NAME

The Name of the united Church shall be “Kirisuto Hōsei Kyōkwai,” (*The Christian Method-Correct Church*).

Should the name of the Church in the future be changed the substituted name shall embody the idea of Methodism.

## ARTICLE II.—MEMBERSHIP

The terms of Membership in the Communion shall be the General Rules and the Apostles Creed.

## ARTICLE III.—DOCTRINES, GENERAL RULES, ORDINANCE, ETC. ETC. ETC.

### 1.—Doctrines

The Kirisuto Hōsei Kyōkwai shall be permanently founded upon the fundamental doctrines of Methodism as contained in the Articles of Religion of the uniting bodies, Wesley's Notes on the New Testament, and the first fifty two of Mr. Wesley's Sermons printed during his life time.

### 2.—General Rules

The General Rules shall be those found in the Books of the uniting bodies.

### 3.—Ordinances

A suitable Ritual shall be formed in accordance with the spirit and doctrines of Methodism, for the Baptism of Infants and Adults, the Reception of Members, the Lord's Supper, the Solemnization of Matrimony, the Burial of the Dead, the Ordination of Deacons and Elders, the Induction into Office of General Superintendents, the Laying of a Corner Stone, and the Dedication of a Church.

## 4.—Means of Grace

The Class Meeting and Love Feast and such Means of Grace for the promotion of Christian Fellowship shall be duly observed.

## ARTICLE IV.—CHURCH GOVERNMENT

## 1.—General Superintendents

(a) There shall be one or more General Superintendents (Sōri).

(b) The General Superintendent shall be elected by the General Conference, by ballot, and shall be inducted into office by appropriate religious ceremonies; the term of office shall not exceed eight years, and a General Superintendent shall not be eligible for re-election. If two be elected at the first General Conference, one of them shall be chosen for a term of four years only, so that there shall be a recurring election every four years.

(c) The General Superintendent shall preside at the General and Annual Conferences, and as far as possible over all permanent committees of the General and Annual Conferences, and, when present, over the District Conferences.

(d) The General Superintendent shall be left without appointment, and shall visit and exercise supervision in all parts of the work.

(e) The General Superintendent after consultation with the Presiding Elders assembled, shall appoint all Ministers and Probationers to their charges; but any Presiding Elder shall have the right of appeal against any proposed appointment, and if his appeal be sustained by a three-fourths vote of the Presiding Elders it shall prevail.

(f) The General Superintendent assisted by Elders shall ordain all Deacons and Elders elected by an Annual Conference.

## 2.—The General Conference

(a) The General Conference (Sōkwai) shall be a delegated body, composed of Ministers and Laymen in the proportion of

one each for every five ministers in full connection ; provided nevertheless, that a fraction of three-fifths of the above proportion shall entitle an Annual Conference to an additional delegate of each order : and provided further, that each Annual Conference shall be entitled to at least one ministerial and one lay delegate.

(b) The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions :

(1) It shall not do away with the privileges of our ministry or probationers for the ministry of trial by a committee and of an appeal, neither shall it do away with the privileges of our members of trial before the Society or by a committee and of an appeal.

(2) It shall not change nor alter any part of rule of our Government so as to do away with the office of General Superintendent, nor destroy the plan of our itinerant system, or of our Itinerant General Superintendency.

(c) One of the General Superintendents shall preside in the General Conference ; but in case no General Superintendent be present the General Conference shall choose a President pro tem by ballot, without debate, from among its ministerial delegates.

### 3.—Annual Conferences

(a) The territory occupied by the Church shall be divided into Annual Conferences as the General Conference may from time to time direct.

(b) The Annual Conference (Nenkwai) shall be composed of all Ministers in full connection within its bounds, and of one Lay Representative from each Self-supporting Church, and one Lay Advisory Member from each Aided Church. When one pastor serves two or more Churches such Churches shall be entitled to but one Lay Representative.

(c) All members of Annual Conference and those on Trial therein, including lay members elected, shall attend its sessions

(d) Every minister who at the time the union is effected is a full member of a Conference shall be a member of an Annual Conference.

(e) Lay Members elected shall have the right to speak and vote on all questions, except the examination of ministerial character and qualifications, and the Reception by vote of Probationers into full connection, and their Ordination. Lay Advisory Members shall have the same right to speak as Lay Members, but not to vote.

(f) In the absence of a General Superintendent the Conference shall elect a President by ballot without debate, from among its Elders.

(g) Each Annual Conference shall have power to elect to Deacon's Orders any Probationer of not less than two years' standing; and also to admit into full connection and elect to Elder's Orders any Probationer who has traveled four years and fulfilled all disciplinary requirements.

#### 4.—District Conferences

(a) The territory occupied by each Annual Conference shall be divided into Districts (Bu).

(b) The District Conference (Bukwai) shall be composed of Traveling and Local Preachers within the District, and such Lay Representations as may hereafter be determined upon by the General Conference, and be held annually for the purpose of hearing appeals, licensing Local Preachers, recommending candidates for the traveling connection to the Annual Conference, and for promoting religious life and work within the bounds of the District.

(c) The Chief Officer of a District shall be called Presiding Elder (Buchō). The Presiding Elders shall be appointed annually by the General Superintendent on the nomination of an Annual Conference by ballot, without debate; the number of persons nominated shall be one half more than the number of Presiding Elders required.

(d) The Presiding Elder, in the absence of the General



Superintendent, shall preside in the District Conference, and shall exercise general supervision in his District.

(e) If neither the General Superintendent nor the Presiding Elder be present, the District Conference shall choose its own President by ballot, without debate, from among the Elders.

#### 5.—Quarterly Conferences

(a) Each Self-supporting Church and each Aided Church may have a Quarterly Conference (Shikikwai), composed of the Traveling and Local Preachers, the Exhorters, the Stewards, the Bible Women working under the direction of the Pastors, and the Class Leaders; together with the first Superintendents of the Sunday Schools, and the Presidents of the Young People's Societies,—the same being members of the Church,—and the Trustees who are members of the Church within the pastoral charge.

(b) The Quarterly Conference shall have charge of the Finances and the general work of the Church within its bounds.

(c) The Presiding Elder shall preside in the quarterly Conference; but in the absence of the Presiding Elder the Pastor (Bokushi) shall preside.

(d) The Lay Delegates to the Annual Conference shall be elected by ballot at the fourth Quarterly Conference.

#### 6.—Permanent Committees

Permanent Committees appointed by any of the above Conferences shall continue in their appointments until the succeeding session of the respective Conferences.

### ARTICLE V.—CHURCH PROPERTY

All Church and Parsonage Property of the Kirisuto Hōsei Kyōkwai shall be legally held in trust for the sole use and benefit of the Ministry and Membership of the Kirisuto Hōsei Kyōkwai, subject to the Discipline, Usage, and Ministerial appointments of said Church, and if sold the proceeds shall be disposed of and used in accordance with the provisions of said Discipline.

## ARTICLE VI.—CHURCH FINANCES

## 1.—Classification of Funds

The Funds connected with the Kirisuto Hōsei Kyōkwai shall be classified under three heads:—

(1) Funds appropriated by the Foreign Missionary Societies for the foreign Missionaries and their work: these shall be under the control of the foreign missionaries.

(2) Funds raised by the Kirisuto Hōsei Kyōkwai for the work of said Church: these shall be under the control of the Japanese.

(3) Funds collected by the Japanese Church for Missions, and Funds appropriated by the Foreign Missionary Societies to aid the said Japanese Church: these shall be under the control of mixed committees composed of Japanese and foreign missionaries in equal numbers.

## 2.—Classification of Societies

The Societies shall be divided into three classes:—

(1) Self-Supporting Churches (Jikyū Kyōkwai).

(2) Aided Churches (Hojo Kyōkyo): Aided Churches are those organized Churches which receive aid from outside sources, and in addition pay all their current expenses and at least one fourth of their pastors' salaries.

(3) Missions (Dendōchi): Missions are those Mission Stations or Societies of believers which have not yet reached the financial status of Aided Churches. No Mission shall be organized into a Church with a Quarterly Conference until its membership numbers at least twenty adult full members, and it is able to bear all its current expenses, and to pay at least one-fourth of its pastor's salary.

## ARTICLE VII.—MISSIONARIES AND MISSION FUNDS

## 1.—Rights of Missionaries

The Foreign Male Missionaries shall have *ex officio* all the rights and privileges of membership in an Annual Conference to

which they belong, and be amenable to said Japan Annual Conference for conduct; and by arrangement with the proper authorities of their respective Missions, the appointing power of an Annual Conference may appoint foreign missionaries to its own work.

2.—Missions Supported by Foreign Missionary Societies

The Missions (Dendōchi) supported by the Foreign Missionary Societies, shall be controlled by their respective Missions (Mission Councils) under the general direction of the Annual Conferences. Such Missions (Dendōchi) shall be eligible to become Aided Churches (Hojo Kyōkwai) when they are able to comply with the requirements of Article VI, Section 2.

ARTICLE VIII —AMENDMENTS

No Amendment to this Basis of Union shall be made except by a two-thirds vote of the General Conference, afterwards concurred in by two-thirds of all the members of the several Annual Conferences present and voting at their respective annual sessions.

ADDENDA


When the above Basis of Union shall have been approved by the respective General Conferences of the negotiating bodies, it shall be competent for the respective Annual Conferences to elect delegates to the first General Conference of the united Church, according to the Basis of Union, Article IV, Section 2; and for each of the uniting bodies to elect its lay delegates according to its present system; and these delegates of both orders shall compose the first General Conference of the said united Church, with powers to perform such acts as may be necessary to carry into effect the provisions of the Basis of Union, and all other acts which come within the province of a General Conference.

It is understood that in the event of the Basis of Union being approved by two or more only of the negotiating bodies,

it shall be competent for the bodies to proceed to the formation of a union, according to the provisions of the above basis.

The first General Conference shall be held in the City of Tokyo, at such time and place, and with such arrangements for defraying expenses, as shall be determined upon by a committee composed of one Japanese and one foreign missionary chosen by the respective Annual Conferences of the uniting bodies.

---

 *At the session of the M.E. Japan Annual Conference of 1902, on the adoption of the proposed Basis of Union, the following was recommended: That the name of the Church be "UNITED METHODIST CHURCH, this being provisional as the original was,"—the one proposed in the Basis of Union.—J.S.*

A060595





# INDEX



	PAGE
Articles of Religion	11
Annual Conference, Composition and Powers	18
Basis of Union, Approved	7
Booth, General, Message from	48
Boards, election of	76
Business Committee	71
Boundaries, Report of Com. on	94
Commissioners on Union, List of	6, 24
Commissioners, relation of to Gen. Conf.	23
Commissioners, M. E. Church, Declaration of	25
Commissioners, Address of	28, 41
Commissioners, Address to, Y. Hiraiwa	66
Conferences, See <i>General, Annual, District, Quarterly</i>	
Churches, American, Relation to Japanese	21
Cranston, Bishop Earl, Address of	73
Cranston, Bishop Earl, Farewell Address	79, 122
Cranston, Bishop Earl, presents Bishop Honda	103
Cranston, Bishop, on Restrictive Rules	113
Cranston <i>re</i> Missionaries	118
Committees, Standing	43, 45, 87
Cablegrams to Mission Rooms,	66
Church Extension, Board of,	76, 89
Committees, Special,	88
Churches, Classes of	79
Carman, Dr. A., Farewell Address,	79, 120
Delegates by Conferences,	4
Delegates, Alphabetical List of	5
District Conferences	19
Discipline, When effective,	71, 116
Discipline, Report of Committee on,	90
Discipline, Recommendations concerning	90
Expenses of General Conference	70, 95
Education, Board of,	76, 89
Evangelization Committee,	77, 89
Evangelism, Report of Committee on,	91
Fraternal Delegates	55, 92
Finance, Board of,	77, 89
General Conference, Composition and Powers,	16
General Conference, Opening of,	40
Goucher, Dr. John F., Address of,	55, 57, 96

General Conference, Place of next, ... ..	72
Greene, Dr. D. C., Address, ... ..	101
Harris, Bishop M. C., ... ..	25, 27, 53, 64, 78, 95
Honda, Bishop Y. presiding, ... ..	63
Honda, Bishop, Y., Address of, ... ..	64
Hiraiwa, Dr. Y. Address to Commissioners, ... ..	66, 79
Hiraiwa, Dr. Y. Reply to Dr. Carman, ... ..	79, 121
Journal, Official, ... ..	3, 59
Journal of General Conference, ... ..	40
Judiciary Committee, ... ..	68
Jones, Dr. Geo. H., Address of ... ..	105
Kantoku, Election of ... ..	62
Kantoku, Consecration of ... ..	63, 64
Kantoku, Support of, ... ..	78
Kantoku, Report of Committee on, ... ..	98
Korea, Fraternal Delegate to, ... ..	78
Korea, Work among Japanese in, ... ..	82
Leonard, Dr. A. B., Farewell Address, ... ..	69, 110
Loomis, Dr. H., Address, ... ..	105
Mission Property ... ..	21
Missions, Board of, ... ..	76, 89
Missionaries, relation to Nippon Methodist Kyokwai. 22, 70, 73, 115	
Ministers, Transfer of, ... ..	74
Organization Methodist Church of Japan, ... ..	15
Officers, of General Conference, ... ..	58
Ogata, Dr. S., Reply to Dr. Leonard, ... ..	112
Property, Church, ... ..	20
Property, Mission, ... ..	21
Publications, Board of, ... ..	76, 89
Quarterly Conferences ... ..	20
Rules of Order, ... ..	34
Restrictive Rules, Changes of, ... ..	69, 113
Sunday Schools, Board of, ... ..	76, 89
Smyth, Dr. G. B. Address ... ..	102
Triers of Appeals, ... ..	72, 77, 90, 115
Transfer of Ministers, ... ..	70, 74, 115
Temperance work commended, ... ..	75





BX  
8316  
.J3  
N56  
1907

Nippon Methodist Kyokwai. Conference  
(1st : 1907, Tokyo, Japan)  
Journal of the first General  
Conference of the Japan Methodist  
Church (Nippon Methodist Kyokwai) held  
in Tokyo, Japan, May 22-June 7, 1907 /  
edited by David S. Spencer. -- Tokyo :  
Methodist Pub. House, [1907?]  
133, ii p., [4] leaves of plates :  
ill., port. ; 23 cm.

I. Spencer, David S. II. Title

A 0605 95



